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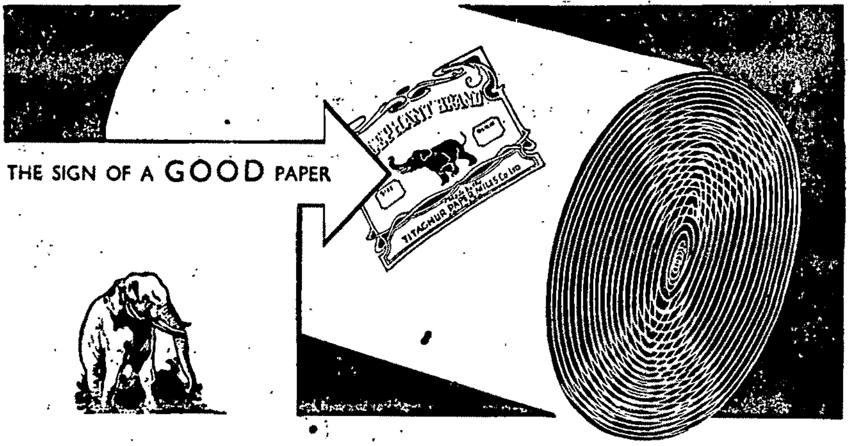
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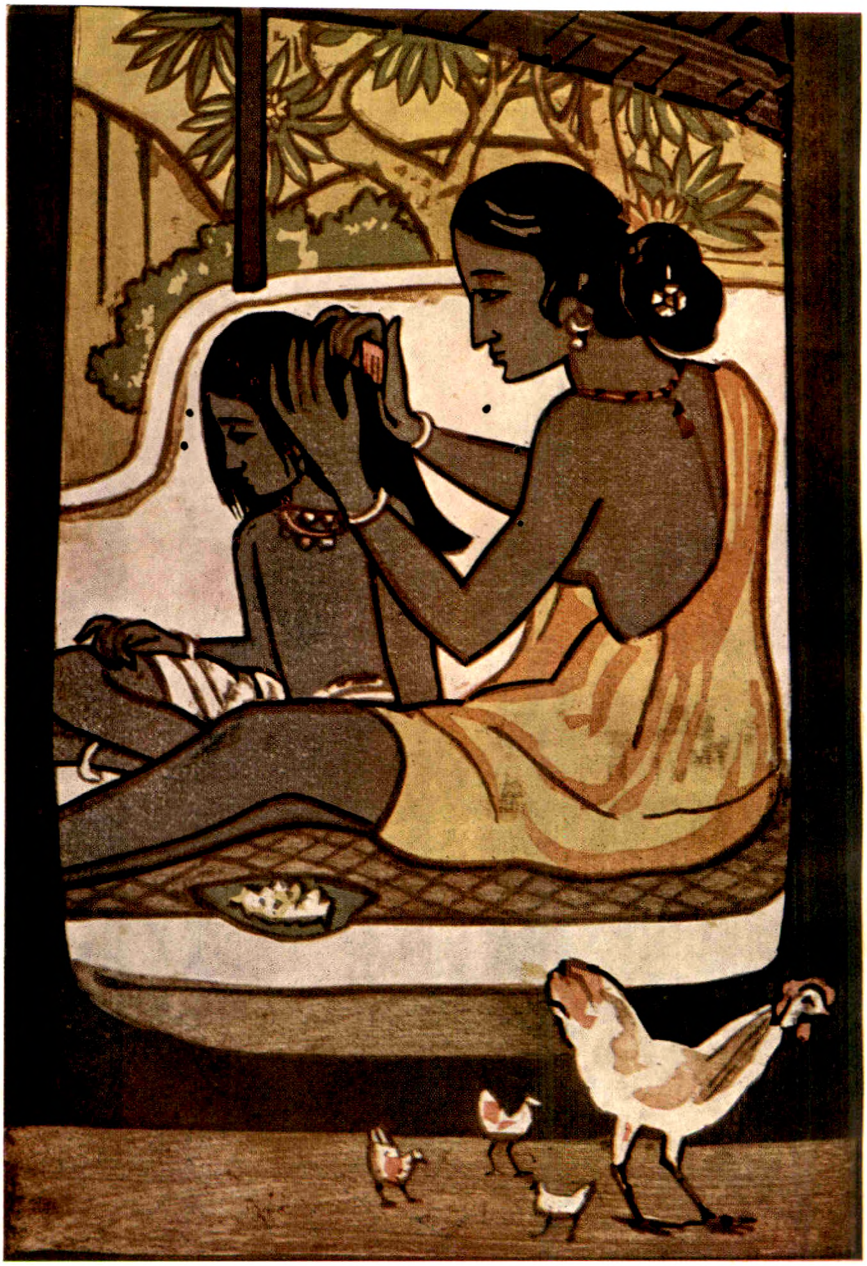

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Syama Prasad Mookerjee, M.A., B.L., Bar.-at-Law
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I must at the outset express to you my deep thanks for the honour which you have done me by asking me to preside over the 11th session of your Conference. Last year I was unexpectedly prevented from fulfilling a similar obligation at Delhi. I feel grateful to you for the continued confidence which you have reposed in me.

The All-India Federation of Educational Associations under whose auspices this Conference meets, enjoys a representative character. Its objects include the investigation of educational problems affecting our future welfare from the lowest to the highest stages. The Federation cannot, however, remain satisfied with its present status. I would urge the extension of its sphere of influence, specially by the establishment of active provincial centres in all parts of India, which would examine important local needs and problems and pursue a progressive policy in the light of general principles enunciated by the parent body. The Federation is capable of turning itself into a most powerful and beneficent organisation, which may legitimately demand to be heard on all appropriate occasions. It must in its turn continue to be a body fully alive to the varying needs of the provinces which it claims to serve; it must call forth the services of men representing different academic interests, irrespective of class, creed or political dogma, and be inspired with the sole desire of advancing the cause of educational expansion.

In India, education has recently been receiving close attention at the hands of people belonging to diverse schools of thought, and we are confronted to-day with a long catalogue of criticisms, suggestions for reform and reconstruction, almost bewildering in character. This situation is capable of logical explanation. Valuable as education is at all times in the history of every civilised nation, to us, Indians, it is of paramount importance at the present juncture. Differences there exist as to the means which should be adopted for the realisation of India's political rights, but there is complete unanimity of opinion that no real and permanent advancement is possible unless education of the right type spreads far and wide till it saturates the teeming millions of this vast sub-continent. I believe it is this aspect of our future national growth that has inspired many, though not all, of the recent reports and utterances on education.

One of the criticisms with which we have grown familiar is that education in India has been a complete failure. I have no desire to underestimate the evils inherent in the present system, but I believe there has sometimes been a definite tendency to overstate the case. It would be idle for us to ignore the fact that, but for the education which we and our forefathers have received, we could not have made the progress achieved by us in different fields of thought and activity. There can be no question that Western education has brought us into closer contact with the culture and civilization of progressive countries other than ours. There can be no question that it has laid the foundations of an Indian nationhood ; it has helped to awaken our national consciousness, to broaden our intellectual horizon and to kindle in us dreams of a better and a mightier India which we all long to see realised. It has taught us self-respect and has inspired us with a sense of equality and fearlessness prompting us to stand up as men, demanding justice and fairplay. We need not feel unduly nervous if it has helped to disturb the placid contentment of our people or if it has shaken accepted beliefs and dogmas, for it is only through such unsettlement that the right path of future reconstruction can be discovered.

I am not suggesting for a moment that everything that our educational system has to offer is good, or that all products of Western education are animated by the spirit of service, culture and patriotism. The system has undoubtedly its weak points and a change in its outlook and objective is imperative. But let us not minimise, much less forget, the great contributions it has made.

One of its gravest defects is to be traced to historical reasons. The growth of Universities in India marked a definite stage in the progress of Indian education. But University education was introduced primarily for the supply of the agency for running the administration of a bureaucratic government. Government stood in need of central organisations which could test the capacity of the students, educated in schools and colleges, on the basis of public examinations and the Universities were brought into existence. They were not meant at the first stage to be seats of culture and learning, nor were they intended to foster higher teaching and research or to train leaders of a democratic community. More than seventy-five years have come and gone ; Universities have undergone vital changes and do not to-day exist only for conducting examinations. They have adopted other ideals more appropriate to their true functions and are trying to discharge their obligations with varying degrees of success and efficiency. But a machine-like spirit still persists and continues to deprive these institutions of their full share of life, faith and vigour without which they cannot contribute to national wealth and welfare.

English was deliberately chosen as the medium of instruction and examination to the deplorable neglect of the vernacular languages Indigenous institutions suffered decay and existed merely as shadows of a by-gone past. It was apparently thought that a new race of Indians would gradually grow up who would become influenced by the culture and civilisation of their rulers, and out of feelings of loyalty and gratitude would be the strongest champions of British interests in India. I need not enter into the details of this aspect of the history of Indian education. That our vernaculars should be developed and given their rightful place in any scheme of national education is now widely recognised. We cannot at the same time forget that our economic and political progress and cultural advance are closely bound up with Western science and literature through the medium of Western languages, specially English. A reconciliation between these two points of view is possible and must be found for the sake of our future national growth.

There is another matter which deserves notice. Primary education was neglected until recently and that in a manner which gave rise to widespread resentment. It was thought at one stage that higher education, if extensively given, would itself become an instrument for the spread of primary education among the masses. This hope has not materialised to any satisfactory extent. It is now recognised that the spread of free and compulsory elementary education is one of the pressing needs of the day and, in many provinces, ways and means are being discussed for giving effect to this idea. Lack of funds is usually advanced as the reason for the delay in fulfilling this sacred obligation which rests on Government. But we refuse to believe that money cannot be found if there is a will to find it. I voice your united demand when I say that there should be no further delay on the part of Government to remove this stigma which has attached itself to its administration, namely, that after more than 150 years of British rule in India only about 9 per cent of her people enjoy the benefits of literacy.

I would here refer to one line of criticism which is often adopted in certain quarters. It is said that we should spend more on primary education by depriving other branches of education of the financial assistance derived from the State. The question is whether we are spending such colossal sums on secondary and higher education that they will without loss of efficiency permit of reduction. The answer here is definitely in the negative. State-help for education in India is meagre compared with that in other progressive countries. It is also out of proportion to the contributions made by private non-official agencies in India. We should deprecate any attempt to create a division among the different branches of education. If we are to advance as a nation, we must meet the legitimate demands of all stages, for it is only thus that we may hope to build a complete edifice, a temple of learning with a foundation deep-rooted, a base broad and strong, and a crown of glory reflecting India's highest culture and civilization.

Another defect which has received its due share of criticism in recent times is the disproportionate attention paid to literary education. It is now recognised that our students must be given ample opportunities for following varied lines of study, theoretical and practical, devised in accordance with our needs and resources. One of the problems now engaging the attention of educational authorities, official and non-official, is the establishment of institutions which may provide for training in diverse branches of practical skill and knowledge. This reform is urgently called for in order to meet the question of middle-class unemployment. It will, however, be a mistake to take an exclusive view of vocational or technical education. We must devise means of shaping our policy in such a way as not to neglect the supreme value of a sound liberal education. There must also be ample provision for scientific education and for the spread of technical knowledge. While emphasis may be laid on one or the other, in accordance with the aptitudes and requirements of different classes of students, we must not encourage one aspect to the detriment of any other.

It is important for us to bear in mind that a mere supply of trained youths, qualified in various scientific or technical pursuits, will not solve the question of unemployment. Opportunities must be created for absorbing the services of such young men, who must also be encouraged to take to trade, commerce and industry. There must be a closer association between the State and the educational authorities on the one hand, and representatives of capitalists, of trade, industry and commerce on the other. The State must also pursue a policy of a fairer and more equitable economic distribution and strive for the utilisation of India's vast natural resources in the interests of the people of this land. Neither can our aspirations be ever satisfied unless we succeed in breaking through the barriers which at present restrict our entrance to certain careers, such as the army and the navy, which absorb not a small percentage of the youths of other civilised countries.

Suggestions are now and again put forth to limit admissions to Universities, either directly or indirectly, mainly with a view to alleviating the increasingly distressful problem of unemployment. While, as I have said, it is the duty of the State and the people to explore new avenues which could absorb our trained young men, I must affirm that it is a retrograde measure to seek to solve the problem by reducing the number of educated men. We must not forget that the percentage of University-trained men in our country in relation to our population is deplorably lower than in other civilised lands, and any attempt to reduce still further even this small number will bring about national deterioration. Crude and mediaeval standards of life yet prevail in most villages and in many towns and call for immediate redress at the hands of trained and skilled workers. With the development of electric power, broadcasting, cinema, to mention only a few, scientifically trained men can, with the help of the State, make themselves eminently useful to society. Cultural and political awakening due to the influence of Universities still calls for their services. Educational institutions must not regard themselves as factories for the production of clerks and subordinate officers but they have also to supply the country with the leadership and skill in different branches of activity, economic, commercial and industrial ; municipal, provincial and national. India stands in urgent need of University men, animated with the ideals of service, imagination, courage, catholicity of outlook and resilience of nature.

There can be no question of reducing the existing educational facilities on the plea that re-orientation of education is vitally necessary. We do not believe that the present number of schools and colleges is too large for the requirements of the country. Those who urge their reduction on the ground that the education imparted by them is defective, must, in the first instance, secure the foundation of a sufficient number of institutions where the right type of training will be provided for the children of the soil. The schools and colleges of to-day may be enabled to adapt themselves gradually to the altered demands of the educational reformers. The situation becomes extremely dangerous when a reduction in their number is advocated on the plea of educational reform. Let us not follow the path of destruction so easy of access until the materials for reconstruction and expansion are generously made available to us.

No far-reaching reforms, aimed at increased facilities for education, which will be varied in character, will ever be accomplished without larger financial assistance from the State. The Central Government recently distributed to the provinces a crore of rupees for rural reconstruction. For this it has earned the gratitude of the people of India. The same Government has just inaugurated a Central Advisory Board of Education for India; it rightly regards education not merely as a provincial concern but also as a national problem of supreme importance. Let us put forward a united demand that Government should set apart at least a crore of rupees annually for several years in succession for distribution among the provinces, in proportion to what they themselves may raise, to be spent for the improvement of primary and secondary education, principally the latter in relation to the problem of unemployment. This expenditure will be productive of national efficiency and will yield results far more valuable than what some other departments of the State, which absorb not one but several crores of rupees from the public exchequer, can ever hope to achieve. This is the only practical way in which Government can realise the object it claims to have in view, namely, a wide expansion of sound education ; and it can do it far more speedily and effectively than by the periodical publication of reports, resolutions and schemes, however exhaustive, elaborate and learned they may be.

Let me turn for a moment to the intricate problem of education of girls. One of the noteworthy features in recent times has been the rapid growth of female education. Our responsibility in this sphere becomes all the greater because it is left mostly to us, men, to discover the best methods for educating the future mothers of our race. We must not perpetuate the blunder of training them under the same system as governs the education of our boys. In these days of female emancipation I do not urge that women should not be treated with equality, but it must be recognised that however insistent their demand for equal treatment may be, there are certain differences which cannot with any effort be obliterated. Our ideals should be, generally speaking, to give our women an education which will make them the main-spring of spiritual force in our society. They must be rendered fully qualified for discharging those sacred obligations which constitute the heritage of Indian womanhood. From them will radiate the great virtues of strength, of purity and devotion, of truth, joy and beauty, of patience under suffering, reminiscent of the glorious past of India, which will constitute an irresistible force in the future development of our mind and character. From this it does not follow that we should discourage women who may enjoy special aptitudes from following particular branches of knowledge or professions, now mostly the prerogative of men. It is, however, essential for us to remember that if our society is to be held together and not be broken to pieces, Indian women must be so educated as to enable them to take their rightful place in family and social life, peculiar to the traditions of this country, which with suitable improvements must in their fundamental features be worthily maintained in future.

Before I close, permit me to emphasise that true education consists more in the spirit it conveys than in the instruction it imparts. The question is, whether we have been able to strengthen those invisible bonds of understanding which unite man to man, irrespective of caste, creed and community, or whether we have betrayed this ideal and imposed artificial restrictions on natural sympathies and brotherhood. Judged by this test, I am sorry to have to say that many of our educated men are to-day often the victims of narrow provincial and communal feelings. Pray do not think for a moment that I am casting a reflection on any province or community in particular. It must make every teacher pause and think when he finds that uneducated men are often free from these trammels and we, who claim to be educated, are trying to inoculate them with this severe poison. So long as the present environment of distrust and suspicion continues, we can never hope to attain our cherished goal of a united and regenerated India. It makes us sometimes despair of our future when we realise how our education often fails to check the growth of bitter communal feuds and increasing inter-provincial ill-feeling. I do not ignore that the present economic and political condition of the country is also responsible for this state of affairs. While the teachers have little to do with these aspects of the matter, I would implore them, with all the emphasis at my command, to ask themselves every day whether the influence they transmit and the atmosphere they create are likely to strengthen the separatist tendencies or to break them down. The success of their teaching will be judged not by the result of examinations or the careers which their students may obtain, but by the qualities of patriotism, self-sacrifice, courage, freedom from communalism and from sectarian instincts which they develop. If the members of this association, and through them teachers in general, interpret their functions in this more catholic and spiritual way and inculcate upon our youths, the masters of our future destiny, the right relation between their province and community on the one hand and their motherland on the other, they will be the true heirs of the great teachers of this ancient land to whom we owe almost all that we know and live by.

Let us all be true to our salt, and let us so strive and so act in the sight of all men that if we fall, future generations might at all events love us and bless us as brave loyal souls that fought for the right. If we believe that Culture is the essence of the best that man, toiling through the ages like "an infant crying in the night, like an infant crying for the light with no language but a cry," has felt and said and done; if we believe that Culture is the summation and harmony of things as they should be ; that it is the divinely appointed principle of Evolution forever dynamic, growing from more to more ; that it ministers, unites, elevates and saves ;—if thus strong and radiant be our faith, it is still possible that we shall be able to get the better of communalism. And we shall do so, if sternly we resolve to honour men according to their quality and character, regardless of the sect or camp they come from, and to stamp our mint-mark on great thoughts and deeds as such, uninfluenced by the colour and creed of the thinker and doer. Communalism, cliquism, cabalism are but cultural nullities—from them come only freakish growths and perverted performances. May we be endowed with strength and courage to regard ourselves, however humble and unworthy, as soldiers in the War of Liberation of Humanity, marching proudly for the Promised Land of the *Swaraj* of the Intellect, the mental emancipation of man ! [1]

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[1] Presidential Address delivered at the Eleventh Session of All-India Educational Conference held at Nagpur on the 27th December, 1935.

PROBLEMS OF EDUCATED UNEMPLOYMENT

RT. HON'BLE SIR TEJ BAHADUR SAPRU, M.A., LL.D., K.C.S.I., P.C.

The acuteness of the problem of unemployment among the educated classes and the paramount and pressing duty of the Government as well as society to solve it in a satisfactory manner were stressed by the Rt. Hon. Sir Tej Bahadur Sapru in the course of his presidential address to the 2nd U. P. University Students' Conference. After his return from his recent tour in foreign countries, where he closely examined the question of unemployment, our learned contributor is at present drafting the provisional report of the U. P. Unemployment Committee, of which he is the Chairman.—Ed. *C.R.*

AT the very outset I express to the organizers of this Federation my deep sense of gratitude for the honour which they have done me in inviting me to preside over these deliberations. During the last few years I have heard a great deal of the federations of Indian students in one part of the country or the other, but it had never been my good fortune to attend any one of their sittings. It was not due to any lack of sympathy on my part with the aspirations of Indian students but really due to lack of opportunity that I was unable to attend them. It is therefore a matter of genuine pleasure to me that I am privileged to attend this conference and be in the midst of young friends, which reminds me of the old days when I was myself as young as you are, cherished the same ambitions and had my own view of life and the future of the world as you no doubt have your own.

During the last 12 months I have been occupied more or less on a subject, in which the students are vitally interested and the more I had worked on that subject the more interest I have had in it. I am not, however, going to place before you the conclusions which my Committee are likely to arrive at within the next two or three weeks at the sittings of the Unemployment Committee of which I happen to be the chairman. It will not be fair to Dr. Sam Higginbottom, who I am glad is present at the conference, and his other colleagues that I should in anticipation of their decision place before you the conclusions we have reached on the question of unemployment among the educated classes of these provinces. That is a question which vitally affects the student community and which must be considered by everyone who has the future of the country at heart. Without giving you any of the proposals of the committee I can tell you generally that my examination of the problem during the last one year have convinced me that the problem of unemployment among the educated classes and among the graduates in these provinces is an extremely acute one. Very few of us who have not like the committee examined the problem in its various aspects have any idea as to its extent and nature. It is well that public conscience should be aroused as to the necessity of an enquiry into this matter even at this belated hour. Personally I think that the problem should have engaged the attention of the Government in this country, of the universities themselves and of the public at large long ago. In my opinion the situation has been steadily deteriorating during the last 15 or 20 years and has now reached a stage when it is impossible for any one of us to say what the future of the vast majority of us all is going to be. If the students ask me whether I or the committee of which I happen to be the chairman have got any remedies to suggest for immediate relief my answer must be a disappointing one. The problem has been created during the last 15 or 20 years and it must take some time to be attacked successfully, but that it must be attacked and attacked vigorously and on a definite plan I have not the least doubt. That something can be done to relieve the amount of unemployment among the educated classes at the present moment I have equally little doubt. That a great deal more may be done if Government and Indian society put their heads together and are prepared to co-operate with each other I have equally little doubt. Whatever may be the other remedies, which may be available to us in these provinces, I do not mind confessing to you that the more I have been investigating into this problem the more I am convinced that the time has arrived when we must boldly and courageously tackle the problem of education in its entirety in these provinces. The question is essentially connected with education and to my mind it all depends upon what view we take of education in these provinces and elsewhere in the country.

It is all very well for men comfortably situated in life to talk of knowledge and culture. Do not go away with the impression, that I am hostile to culture. I want you to develop culture—culture not merely within the four corners of your university but culture which will accompany you through all your successes and through all your failures. Culture does not mean the same thing as a certain amount of reading for the B.A. or M.A. degrees. Culture is a habit of mind which grows with us and which never leaves us until we are dead. Those however who talk to me about culture are not in a position to assure me that 70 or 80 per cent. of those who pass through their heads retain their habits of culture when they have left their colleges. I refuse to judge the universities by the number of first class men they produce and like to judge them by the second class men that they produce. In every country it is the second class men who form the backbone of the nation and when I come to examine the position of our second class men I become sceptic as to the claims that are at times advanced in the name of culture.

The problem of education at the present moment is being approached in foreign countries from a thoroughly practical point of view. I had an opportunity of visiting a certain number of universities and schools during my recent visit to Europe in at least three countries and I was really amazed at the amount of readjustment and re-organization which was going on there in the system of education from top to bottom. People there were prepared to work out their future by recognizing the unpleasant realities of the situation.

They realize, as I think many of us in this country do not, that after all it was not everybody who came to the university and sat for the examination who was dying for culture and that education must also have an economic value.

I place myself in the hands of my critics if they tell me that my views on education are very sordid and coloured by considerations of material interests of life. But frankly I do not live in the cloudy land of culture. I have my feet firmly planted on earth and I know that in the vast majority of cases Indian parents send their boys to universities so that they may qualify themselves for some sort of independent and honourable careers. But look at the disappointment of parents and the greater disappointment of these young men who, after they have left the universities with degrees attached to their names, find that they must go from door to door begging for letters of recommendation, favours and things of that kind which must in my humble opinion be very demoralizing to them and to their parents.

With all our efforts what is the result ? I and my colleagues on the Unemployment Committee have been told that there are B. A.'s of the university who have been enrolled as constables, that there are M. A.'s who are selling milk in the streets and that there are men who after passing the intermediate examination are engaged as cycle peons. There are LL.B.'s who have accepted very humble positions in the excise or the registration department or other departments—positions which they would not be allowed to accept in England by virtue of certain traditions of the English bar.

Taking a practical view of the position, may I be permitted to ask how long can any government and how long can any society shut its eyes to the reality of the situation ? How long can it profess to be a martyr to this illusive cry of knowledge and culture if that is going to be the end of our young men ? People in England, France, Switzerland and Italy have realized this and they are now giving a different turn to their education. I am not going into the details—probably you will find the result of my investigation in the report which I am going to submit to the Government within the next two or three weeks.

Do not go away with the idea at all that I am opposed to university education. Frankly I would throw open the doors of universities as wide as possible to every one of you, provided I was assured that you would benefit by that education and provided I was assured that you would then, after you had left university education, be able to become useful economic units of society and useful members of the Indian community. I believe there never was greater necessity than there is at the present moment for our facing this problem with courage, not in a spirit of pessimism but in a spirit of reason, hoping that if we all unite in solving this problem we may be able to improve the situation of many of our young countrymen. I thoroughly share the bitterness which I have so often found among our young men against the present educational system and social system,—bitterness due undoubtedly to the consciousness that with all the years of study that they have spent in the university there is no use for them in society. No wonder then that their thoughts should be running in disruptive channels, and I do hold in regard to this matter Government and people equally responsible. They have neglected this problem and they must be prepared to face the consequences of their neglect. The problem will have to be tackled, and I believe all the conflicting views that you hear now about education are in the nature of birth-pangs of the development which must come. The sooner it does come, the better for us all.

I will not trouble you further with this question as I am imposing upon myself a certain amount of restraint. Indeed, I am not at all sure whether I should have gone even as far as I had done in addressing you on this problem. Probably in about two or three weeks' time I may be more free to speak out my mind on this question and place my views in greater detail upon various aspects. But I do wish to give a general warning to Government and to my own countrymen that the problem is a very acute one and we have got to face it.

Your object of promoting educational and social activities and of organizing tours of observation is laudable. I sincerely hope that you mean by the phrase 'educational activity' the development of cultural life while you are yet at the universities. I regret that I have observed all these years a tendency not merely in the newspaper press, not merely among the politicians but also among educational centres to become very sectional and to take a very narrow view of even cultural subjects and to interpret history not as it ought to be interpreted but as it suits their fancy and their prejudices. This to my mind is one of the most demoralizing features of the situation. I wish you to develop a culture broad-based upon Indian foundations and not upon the foundations of any particular community, sect or religion. Those of you who fancy that you are nationalists and imagine that you are Indians first and everything else afterwards ought not to forget that culture has a direct relation to your other activities in life—political, social, economic—and if while you are at the university you imbibe a culture which in the case of Hindus make you think like Hindus and in the case of Muslims think like Muslims than woe betide culture, knowledge and university education! Therefore, it is up to my young friends to develop a common culture because I believe that, so far as Indian unity is concerned, the true foundation of unity and freedom must be sought in either culture or economic interests, not politics, nor religion. Fifty years ago the education which a young boy received in these provinces, whether he was a Hindu or a Mahomedan was, in the vast majority of cases, the same or nearly the same. It is not so now and I find in actual life that a Hindu is probably attempting to become a stronger Hindu and a Muslim is attempting to become a stronger Muslim. The young men who are supposed to be receiving liberal education at the university must set their face against this tendency and they must be no parties to the development of sectional ideas. Otherwise it seems to me that all this talk of nationalism and of Indian unity is either insincere or ill-conceived.

I like the idea of organizing tours of observation to be encouraged and urge that students should build up a fund for taking small parties not merely to different parts of India but also to different parts of the world. Foreign travel to my mind is far more educative than reading foreign books in the privacy of a home or within the four corners of the university class. I ask this conference to make an active effort to collect funds and to approach people who have money to give. There is a particular art connected with collecting money and we cannot have a better example to follow anywhere in the country than Pandit Madan Mohan Malaviya. I wish to hold up his example to you and add that I should consider it a privilege to give you any assistance that I can within my limited sphere. Finally I wish goodwill and success to this federation.

THE PLACE OF HEALTH EDUCATION IN THE PROMOTION OF NATIONAL HEALTH [1]

C. E. TURNER, M.A., DR. P.H.
Professor of Biology and Public Health, Massachusetts Institute of Technology and Chairman of the Health Section of the World Federation of Education Associations.

THE speaker regards it as a signal honour and privilege to present a series of lectures at this, the oldest of the present-day Universities of India, which is well known all over the world and which has a national and international sphere of influence.

An acquaintance with India through Indian students in America and through the pleasant hospitality of Indians during a few weeks of travel, although most happy, is too brief to give a comprehensive view of your health problems. These lectures seek to present somthing of the American experience and philosophy in the field of health education, broadened by contacts through the Health Section of the World Federation of Education Associations and through study visits to some 24 other countries. It is believed that the experience of these countries will be helpful in the development of the movement in India, although we recognise that India must develop her own programme adapted to her own needs.

What is the place of education in the promotion of national health ? The ultimate potential possibility of education in health can be measured by an analysis of the different diseases and defects, to determine the extent to which they could be prevented if every individual put into practice the knowledge now in the possession of public health science. Such an analysis reveals that intelligent health behavior is, in the long run, the great hope of humanity for a more healthful existence. It shows also that its actual, immediate possibilities are extensive but necessarily far short of its potential advantages. Its benefits will vary in every country depending upon the particular diseases to be overcome, the economic status or scale of living of the people, their educability or their inertia and the educational skill and vigor with which the programme is developed. That is to be expected. There is no royal road to health.

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[1] The first of a series of several Readership Lectures delivered at the University of Calcutta.

Excellent and constructive activities have been initiated in India in the student health studies in Bengal, the increased health instruction for teachers in some of the training institutions, the work of such groups as the Boy Scouts or Red Cross and the broadening scope of physical education and amateur athletics. There is every reason to be encouraged at the outlook for definite, gradual improvement. The need which has not been met in India and in many other countries is the need for *a programme of health training and instruction planned on the basis of regional health needs, adapted to the scale of living of the people, applied with the best psychological methods, ably directed and adequately supervised.*

Every country must develop its own programme of health education. Health educators must see to it that the practices they advise are within the economic possibility of the people, that the approach is in keeping with national psychology, that the habits taught are simple, understandable and of real health significance.

How absurd it would be to urge the people of a remote goiterous area in India to move to the sea-shore or to eat sea animals as a means of getting the needed iodine. How useless it would be to tell them in detail the nature and symptoms of the disease. How simple it is to tell them to use a table salt from which all the iodine has not been removed. Yet this simple practice will prevent the disease.

The objective of health education is health behavior not mere knowledge,—healthful living not the memorizing of the facts of physiology and hygiene. It has been said by the Italian Institute of Hygiene that "Hygiene tends to make growth more perfect, decline less rapid, death more distant, and life stronger and happier," but this is only when hygiene is applied.

In the golden age every child is well-born, passes through a long and healthful period of childhood and youth into and through a period of mature vigour, and walks quietly and calmly down the western slope of life with an end to life as painless as its beginning. There is no disease, no early death, no infirm old age. How different is life to-day when almost no one dies from the natural cause of death, old age. And yet the world is moving towards a golden age of health. It is possible, and the possibility is proved by the fact that some countries have greatly increased national vigor and have doubled the average length of life during the last century.

We must not lose sight of the importance of scientific medical service. The physician who is in continual contact with suffering men and women naturally feels that unlimited medical care is perhaps the greatest need of a nation ; yet desirable as palliation is, prevention is infinitely better. The biologist seeks an adaptation or adjustment of natural life to a mode of living which will maintain health. This involves intelligent health behavior.

Disease prevention is secured in three ways: through preventive medicine, preventive sanitation and preventive hygiene.

By preventive medicine (using the term in its exact and restricted sense) we mean the administration of biological products or other substances which prevent specific diseases. In order to use preventive medicine the public must understand enough about it to demand it or at least the legislators must be willing to make immunization a compulsion.

By preventive sanitation we mean the disposal of waste substances, purification of water, sanitation of food, and the eradication of insects. Water and food may be polluted within the home even though they are supervised up to that point. It is no use trying to prevent malaria if *Anopheles* mosquitoes are allowed to breed in the next compound, even though the swamp is drained and your own compound is free from opportunities for mosquito-breeding. Health education is needed for the effectiveness of both preventive medicine and preventive sanitation.

After everything possible has been done through these two methods there still remains a group of diseases which can be prevented only by preventive hygiene, that is, by the hygienic behaviour of the people. Here we find diseases from dietary causes such as beriberi, rickets, night-blindness, scurvy, pellagra, and such a disease as tuberculosis in which infection is practically universal and the avoidance of active disease depends largely upon hygienic living and the maintenance of good general vitality. It is apparent therefore that health education must operate in every phase of our attempts to prevent diseases.

Now what is health education ? Broadly speaking, health education is any procedure which educates any one in matters of health. There are three distinct phases. The first of these is *public health* *training.* This is the training of physicians, health officers, sanitary engineers, physical educators, and others who are concerned with the health problem.

The second is *popular health instruction*, by which we seek to improve the knowledge and behaviour of the whole population. Here we operate through direct health instruction by physicians and health visitors. This is a most valuable kind of instruction because it is most intensive. Here we find the radio and much is to be expected from the plan which is being developed in India of having small radio stations which can broadcast in vernacular to the villages within a limited area. In Russia we find the widest use of exhibits. Simple exhibits can easily be carried to the people.

Third we come to *health education in schools.* This may be defined as *a systematic programme for developing the habits, attitudes and knowledge that will contribute to physical, mental and emotional health.*

The modern tendency in education is to go beyond mere cramming. It aims at the education of the whole child,—his body, his mind, his social behaviour. A year in school is a year of training in citizenship, not a year of memorizing facts. We find in various countries of the West that educators are emphasising health more and more as a natural and proper part of education.

It is universally recognised that every school has three health responsibilities: first, to maintain hygienic conditions of study, second to provide adequate health and medical services, and third to provide an organised programme of health training and instruction. At Oxford, in August, the World Federation of Education Associations, of which the All-India Federation of Education Associations is a member, passed the following resolutions:—

'This Delegate Assembly of the World Federation of Education Associations approves and seeks to promote through educational authorities a policy which—

(*a*) provides working conditions in all educational institutions in accordance with sound hygienic principles,

(*b*) assures an adequate and efficient school medical service,

(*c*) provides a sound programme of health training and instruction in all schools,

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(*d*) ensures co-operation among administrators, teachers, medical officers and parents,

(*e*) cultivates a public opinion in favour of the necessary financial expenditure.'

The American Public Health Association has published the following outline of the School Health Programme, set up on a functional basis:—

OUTLINE OF THE SCHOOL HEALTH PROGRAMME [1]

I. Health Protection.
  A. School Sanitation.
  B. Communicable Disease Control.
  C. Examinations.(Physical and Mental).
II. Correction of Defects.
  A. Follow-Up.
  B. Clinics.
  C. Special Health Classes.
III. Health Promotion.
  A. Hygienic Arrangement of the School Programme.
  B. Physical Education.
  C. Health Education.

A similar programme has been published by the National Education Association in the United States separating the services from the educational activities.

HEALTH AND PHYSICAL EDUCATION [2]

A. Health Services.
  1. Health Examinations.
  2. Follow-Up and Correction of Defects.
  3. Daily Inspection.
  4. School Sanitation.
  5. First-aid and Safety.
  6. Immunization.
  7. Hygiene of Instruction.
  8. Health of Teachers and other Employees.

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[1] " Report of the Committee on School Health Programme," American Journal of Public Health, 12th March, 1922, p. 207.

[2] Department of Superintendence, National Education Association, Fourth Year-book, 1926, p. 221.

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B. Health Education.

C. Physical Education.

The possibilities of health improvement, toward which the school health programme contributes, are remarkable. The expectation of life in India is reported to be about twenty-five years. In America one hundred and fifty years ago it was twenty-eight years.[2] In 1925 it was fifty-nine years.[3] During the last twenty-one years in the United States the average length of life has increased by more than eight years.[4] Typhoid fever and diphtheria have practically disappeared and the tuberculosis death rate has dropped from 240 to 65.

These facts are encouraging. Although health improvement is related to economic improvement, definite progress is possible in large measure for every country. It involves however bringing about changes in the mode of living of the people.

Someone has said that the discoverer advances knowledge while the interpreter advances progress. When the schools properly interpret modern health knowledge real health progress may be expected. India can increase the average span of life by a decade within the next generation. This will mean that our children shall live not only longer but also happier lives. There are too many people who exist rather than live, to whom life is a burden rather than a joy.

We have perhaps said enough to come to an agreement as to the nature and place of health education. This great gift of health to the children of India is in the hands of Indian teachers and public health workers.

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[1] " Up from Proverty." by D. Spencer Hatch, Oxford University Press, 1933.

[2] " A Half-Century of Public Health," Mazyck P. Ravenal. American Public Health Association, New York, 1921, pp. 98, 105.

[3] " Mortality Statistics" Bureau of the Census : United States Government Printing Office, Washington, D. C.

[4] " Twenty-five Years of Life Conservation," Metropolitan Life Insurance Company, New York, 1935.

THE ART OF INDIAN PHILOSOPHY[1]

PROF. VIDHUSHEKHARA BHATTACHARYA
University of Calcutta

DEAR FRIENDS AND COLLEAGUES,

ALLOW me at the very outset to offer my sincere thanks to the organisers for their kindly asking me to stand before you in such an exalted position. I am fully aware of my imperfections and limitations, and I am perfectly alive to the responsibility of the duty before me. When their request came to me for presiding over this section, I hesitated a great deal, as I was already the recipient of this honour once before. But I thought that possibly their selection of me was guided more with reference to the class I represent than perhaps to myself individually, and as a consequence I felt it would be my duty to accept this honour and this responsibility on behalf of that class of workers.

Reference has just now been made to my class, *viz.*, the class of *Brâhman-Pandits* who from the very beginning have been the authors, teachers, and custodians of this branch of philosophy ; but unfortunately hitherto they had almost no connexion with a Philosophical Congress like the present one. To my mind the Indian Philosophical Congress has suffered in its deliberations on Indian philosophy through the absence of co-operation between orthodox Sanskrit students of the subject and those who are approaching it with Western training and equipment. I should think that you did not give thought to it primarily perhaps because of the question of language. The proceedings of the Congress are carried on in English and most of the orthodox Sanskritists do not understand or employ it properly. Yet, is it an impossibility to find out a remedy ?

Like the Sanskrit language the philosophy of India has now become a subject of studies throughout the world, and it is what it should be. Philosophical knowledge like other knowledge is not confined to a particular nation or country. It is sufficiently proved that deep acquaintance with European philosophy or sciences has actually made it possible for a man to explain problems of Indian philosophy in quite a novel and surprising way, throwing on old problems new light from unexpected quarters. Explanations that have come from such persons could hardly be expected from those who are familiar with Sanskrit and other old Indian texts and commentaries or are trained only on indigenous lines. What Dr. Brojendranath Seal has done in his *Positive Sciences of the Ancient Hindus* would have simply been impossible for a scholar of the old type to achieve who is a product of the Sanskrit Pāṭhaśālā, however eminent in his own line he may be.

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[1] Presidential Address before the Section of Indian Philosophy at the Eleventh Session of the Indian Philosophical Congress held at Calcutta on December 19th, 20th and 21st.

On the other hand, let me put it humbly, that I feel, it is harmful to ignore utterly the profound and extensive studies extending over a long period of years, on indigenous lines, of Sanskrit Pandits. Some of them are giants in their own subjects, although, alas ! their race is becoming extinct. But still a few are left and, though in a humble manner, their tradition is sought to be continued by a few more adopting their aims and ideals in their own lines. If you start refusing to take notice of these colleagues of yours, I am sure you will be deprived of much help that they could give you easily. And so it can be asserted in the words of the *Bhāgavadgītā* (III.11);

" parasparam bhāvayantaḥ
śreyaḥ param avāpsyatha । "

With a view to ensuring mutual benefit by co-operation between orthodox scholarship and scholarship along Western lines, I would make a suggestion. It must be admitted that a certain amount of familiarity with Sanskrit is necessary for those who want to do any really serious work on Indian Philosophy. Could we not have the deliberations of the Indian Philosophy Section, at least partly, in this language, side by side with English ? In many a political or economical gathering deliberations are conducted in two or even three languages, brief translations being made for the benefit of all and sundry. We should aim at making some knowledge of English compulsory among the young group of scholars along orthodox lines, taking particularly the help of participants, in the deliberations knowing Sanskrit and English and using both languages with equal facility. This suggestion of mine I hope will not appear to be impossible to put into practice. Of course, there will be some inconvenience ; but the gain will be immense, on either side. The atmosphere will then be the proper atmosphere for cultivating Indian philosophy. Orthodox scholarship can no longer ignore English. Modern scholarship must be at home in Sanskrit.

Those who discuss Indian philosophy comparing it with, or in the light of, European philosophy, or are well conversant with both of them, should attempt to present before us, Sanskrit Pandits, the mind of Europe in such a way that it can be understood even without the knowledge of English.

European philosophy has been studied in our country for nearly a century and there is a great number of Masters and Doctors of that subject amongst you, but it still remains to the world outside the University circle as foreign as before. Although India has been called 'the Land of Philosophy,' it is a matter of thousand regrets that the highest thought and philosophy of Europe, which might benefit us, still remains a sealed book to the common people, to whom all great thoughts should filter down. This was the old way. Highest doctrines emanating from the best brains of the land like the Vedānta have become through a peculiar method of *vulgarisation* that is ours, the common coin in the daily life of the masses. We were not afraid of foreign ideas either. After a long and severe test, when these foreign ideas were found useful they were adopted by the learned people and then passed on to the masses to be assimilated into the culture of the land, and in this way to strengthen it. Take, for example the case of Astronomy that was accepted from the ' Mlecchas," both Greek and Arab.

So far as my information goes, only one attempt has been made at bringing European philosophy before orthodox Sanskrit scholars. It was in 1912 that Dewan Bahadur A. Govinda Pillai translated Deussen's *Elements of Metaphysics* into Sanskrit verse. But it strikes me that this was not much of a success. The original is more easily understood than the translation. This is a line of approach in propagating the study of Indian philosophy, in which we may follow the example of the Dewan Bahadur, and I trust, competent students of European philosophy who are at the same time good Sanskritists will not be lacking. But I am aware of the difficulties and objections in this connexion. I may, however, suggest that translation into Sanskrit of some of the fundamental works of European philosophy *e.g.*, those of Kant, Hegel, Croce, Bergson, with the co-operetion of scholars from all parts of India will benefit all the vernaculars, as vernacular translations of these works will be easier when made with reference to Sanskrit. No one will gainsay the necessity of vernacular versions of great productions of the European mind.

In this connexion let me add, in passing, one thing more which seems to me very important for the study of Indian philosophy. We must not ignore what is still available of it from the Chinese and Tibetan sources which should have long before been assigned a suitable place as a subject of studies at least in the Benares *Hindu* University, if not in other *Indian* Universities. (It is, however, to be noted that the University of Calcutta and the Visvabharati have already felt the necessity and made arrangements for them.) So long as these two languages are not studied properly, I think, those of our friends and colleagues who are familiar with the continental languages should give us at least in English, if not in Sanskrit, the best books in them translated from, or based on, the Chinese and the Tibetan. For examples, we can in no way do without the *Abhidharmakośa* of Vasubandhu as it is edited and explained in French from those two sources by the great Belgian scholar, Poussin. I must say, and I am very glad to do so, that such translation has already been begun in this country. For instance, one of our Secretaries, Prof. Suryanarayan Sastri of the University of Madras, has given us in English the French version by Takakusu of Paramārtha's Chinese translation of the Sāṅkhya treatise *Suvarṇa-saptati*. So much by way of prelude.

Now I am naturally expected to speak to you on some point or points of Indian philosophy which would interest you. But I do not know how far I shall be able to fulfil your expectations. I do not feel myself competent to take up any great problem and I shall have to content myself by giving you a very simple and ordinary discourse.

Indian philosophy, as we understand it, is not only a science that merely attempts to account for all the phenomena of the universe by finding out the ultimate cause and then rests there, having nothing more to do, but it also tries to solve the problem of one's life. In other words, the systems of Indian philosophy are not mere particular stems of speculation but they are meant, in fact, to lead their ollowers to the final goal showing them the way to liberation. evoid of this, philosophy to an Indian mind will lose all its charm and interest.

"Where the Indian mind differs most from the average mind of modern Europe is in its view of the value of philosophy. In Europe and America the study of philosophy is regarded as an end in itself, and as such it seems of but little importance to the ordinary man. In India, on the contrary, philosophy is not regarded primarily as a mental gymnastic, but rather, and with deep religious conviction, as our salvation (*moksha*) from this ignorance (*avidyā*) which for ever hides from our eyes the vision of reality." (Ananda Coomaraswamy: *The Dance of Śiva,* 1924, pp. 2-3.) All the systems [1] of Indian philosophy declare with one voice that salvation is through knowledge (*jnānān muktiḥ*), bondage being due to ignorance; and philosophy helps us in acquiring that knowledge.

Otherwise, from the Indian point of view, what is the ultimate end of Berkeley's idealism excepting the satisfaction of one's curiosity of mind, if it does not, like that of Vasubandhu and others, lead one to emancipation and omniscience through *pudgala-nairātmya* and *dharma-nairātmya*, or anything else like this? What is the practical value of Nāgārjuna's *śūnyavāda* to which partly corresponds the philosophy of Parmenides, so far as it refutes the origination of being, saying that it may come from being or non-being, but in neither case is it possible? The reply comes from its advocates as follows: It is the realization of *prapañcopaśama* or *nirvāṇa* through *pratītya-samutpāda* which is the same as *śuṇyatā*. Let me quote here in English a passage from an old work on this subject, which you may compare to some extent with the characteristics of a *sthitaprajña* as described in the *Bhagavadgītā*:

"One who believes in the Void is not attracted by worldly things, because they are unsupported. He is not delighted by gain, nor is he cast down by not gaining. He does not feel proud of his glory, nor does he shrink from lack of glory. Scorn does not make him hide, nor does praise win him. He feels attached neither to pleasures, nor does he feel aversion to pain. He who is not so attached by worldly things knows what the Void means. Therefore, one who believes in the Void has neither likes nor dislikes. He who likes or dislikes anything does not know the Void; and he who makes quarrel or dispute or debate with any one does not know this to be only Void, nor so regards it" (*Āryadharmasaṅgītisūtra* as quoted in the *Śikṣāsamuccaya*, B.B., p. 264).

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[1] Excepting one, *viz.*, the school of *Ajñānikas* or *Ajñānavādins* or the Advocates of Ignorance. Briefly, they hold that owing to knowledge there are contradictory assertions of disputants resulting in dissension which soils one's mind and brings about bondage. Besides, it is impossible to ascertain what knowledge is the true knowledge; for philosophers differ in their idea of knowledge.

Thus following in practice the doctrine expounded by Nāgārjuna, which is based on older texts, one arrives at the final goal of life. If it is not so, the man is, in fact, no longer a philosopher, but a mere sophist.

Remember the appeal of Nārada to Sanatkumāra (*Chāndogya Up.*, VII. I. 3-4) where having enumerated all the branches of learning or sciences known in those days beginning with the Rigveda and ending with the Fine Arts including also Logic, the former opened his heart saying: "So, Sir, I am merely a *Mantravid* or 'knower of sacred sayings' and not an *Ātmavid* or 'Knower of the self.' And, Sir, I have heard from persons like you that one who knows the self overcomes sorrow. Sorrowful am I, Sir; do you, Sir, kindly make me cross over to the other side of sorrow."

So an Indian is not satisfied by merely being a *Mantravid* or a sophist. Any one with discernment will see that in India it is the desire to get rid of the sorrows and sufferings of existence that is the ultimate determining principle not only of philosophy, but also of the entire literature of the country. Thus philosophy in this land aims at leading one to *Paramārtha*, the *summum bonum* and as such has a unique hold over one's life.

Now, it is found that the philosophy of the Hellenes emancipated itself from religion. But the case with the philosophy of the Indians is different. For, philosophy and religion are still blended together in this land of ours. They cannot be separated from each other. Religion is as old as humanity itself. It precedes philosophy and guides its destinies as can be discerned in our country. Immortality or uninterrupted continuity of existence in whatever form, call it *mukti* or *mokṣa*, or whatever you like, is the highest object that one desires to achieve by practising religion, and our philosophy, too, aims at the same thing. They are helping and complementary to each other. And so in the Indian systems of philosophy they go hand in hand with each other, and the one divorced from the other is of no avail.

Therefore, a man desirous of making religion a real force for the good must possess some amount of knowledge of philosophy. But philosophy is not a very easy subject, nor are all men equally intelligent. Nevertheless, the truth of philosophy has so wonderfully been diffused

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among the people of the country that even illiterate people in villages, women included, will be found to talk about the transitoriness of the world, of the transmigration of the soul, of the unreality of the things that they see round them, of the law of *karma* of the omnipresence, omniscience, and omnipotence of God, of the manifestation in different forms of the One, of the difference of soul and body, of the facts that it is the body that perishes and not the soul, there is bondage and liberation of the soul, and so on. And, here, in this connexion I should like to refer to the following incident that happened to me more than thirty-five years ago in Benares, when I was a student there:

One morning I was discussing the *Vedānta* with a fellow-student of mine, and with a pot of oil in his hand there came a hawker, an " oilman " (*Teli*) by caste, belonging to one of the supposedly low stratum of the society. He used to supply my friend with oil. The man asked him to take some oil from him. But as he had no need for it that day he refused. Yet, the hawker insisted saying " Please take a little quantity of it, Sir, for it is as pure as the *nirguṇa Brahman* " (*nirguṇ brahmakā sā nirmal hai*).

How was it possible ? How could the profound teachings of philosophy so much influence the minds of the people at large in India? The reply is not far to seek. It was through her poems, dramas, tales, stories, legends, dialogues, songs, as well as her art. It has been going on through the ages, and it still continues as we shall see as we proceed. Of some of the above means for dissemination of philosophical ideas, the *Yogavāsiṣṭa Rāmāyaṇa* (which is one of the most important works on philosophy with special reference to Vedantism or Idealism, and is full of philosophical stories), says (III. 85. 57) to the effect that as the world comes to light owing to the moon, even so becomes manifest the truth through stories and tales and similes. Now, as regards the reference to similes in the above pages, one may be referred to those in the *Chāndogya Upaniṣad* which excels, so far as I can judge, all other *Upaniṣads* in setting forth the philosophical truths it propounds. For instance, one may be reminded of the dialogue between Śvetaketu and his father Uddālaka Āruṇi (VII), in which the similes are very natural and charming. The father says to the son about the unitary world-soul, the immanent reality of all things and of man:

" As the bees, my dear, prepare honey by collecting the essence of different trees and reducing the essence to a unity, as they are not able to discriminate 'I am the essence of this tree,' or 'I am the essence of that tree,' even so, indeed, my dear, all creatures here, though they reach Being know not 'we have reached Being.' "

He goes on: " These rivers, my dear, flow, the eastern towards the east, the western towards the west. They go just from the Ocean to the Ocean. They become the Ocean itself. While there they know not 'I am this one.' 'I am that one,' even so, indeed, my dear, all creatures here, though they have come forth from Being, know not 'we have come forth from Being.' " The father continues with regard to the question of death: " Of this great tree, my dear, if some one should strike at the root, it would exude, but still live. Being pervaded by *Ātman* (soul), it continues to stand, eagerly drinking in moisture and rejoicing. If the life leaves one branch of it, then it dries up. It leaves a second, then that dries up. It leaves a third, then that dries up. It leaves the whole, the whole dries up. Even so, indeed, my dear, understand, said he, Verily, indeed, when life (*jīva*) has left it, it (the body) dies. The life (*jīva*) does not die." The appropriateness and charming character of the similes employed here induce me to place before you one or two more.

The father discourses with his son on the origin of the universe:

'Bring hither a fig from there.'
'Here it is, Sir,'
'Divide it.'
'It is divided, Sir.'
'What do you see here?'
'These rather fine seeds.'
'Of these, please divide one.'
'It is divided, Sir.'
'What do you see there?'
'Nothing at all, Sir.'

'Verily, my dear, that finest essence which you do not perceive—verily, my dear, from that finest essence this great *Nyagrodha* (sacred fig) tree thus stands. Believe me, my dear, that which is the finest essence, this whole world has that as its soul. That is Reality. That is *Ātman*. That art thou, Śvetaketu.'

The story continues. The son asked the father to elucidate the truth a little more, and the latter proceeds:

'Place this salt in the water, and in the morning come unto me.'

He did so. Then the father said to him. 'Please bring the salt here that you placed in the water last evening.'

Then he grasped for it, but did not find it, as it was completely dissolved. Said the father:

'Please take a sip of it from this end. How is it ?'

'Salt.'

'Take a sip from the middle. How is it ?'

'Salt.'

'Take a sip from the end. How is it ?'

'Salt.'

'Set it aside and come unto me.'

Then the father said to him: 'Verily, indeed, my dear, you do not perceive Being here. Verily, indeed, it is here.

That which is the finest essence—this whole world has that as its soul. That is reality. That is *Ātman*. That art thou, Śvotaketu.'

These simple similes or illustrations taken from nature for elucidation of subtle points of Philosophy disappeared in later works when it was reduced to a system or systems reappearing, however, in the sayings in the vernaculars of Medieval India, on which I shall have an occasion to say a few words.

We all know the hymns of the Vedas, in which the philosophical ideas of the country have found their first expression. I have nothing to say of them here excepting to make, *en passant*, a remark that it is not a peculiarity, confined to India, that philosophy is treated of in poetry. For instance, in Greek there are the satires of Xenophanes in a poem in which he is found to have been the real creator of philosophical monotheism ; we have also the philosophical poem, now only in fragments, of Paramenides, his disciple, in which he demonstrated by means of specious arguments that our notion of change, plurality, and limitation contradict reason, and attempted to give an explanation of nature from the standpoint of illusion. In Latin in his poem entitled *De Rerum Natura* Lucretius deals with 'Atoms' and the 'Void' criticising other theories and showing among other things that the soul is material and subject to death, as well as the origin of the world. Examples need not be multiplied.

It is also known to you that even our classical *kāvyas*, sometimes not unlike those of others, often treat of high philosophy. For instance, take the hymns of praise to Brahmaṅ, the creator, in the *Kumārsambhava* (II. 4-15) and of Viṣṇu in the *Raghuvaṃsa* (X. 15-22) by Kālidāsa. Let me remind you of what Aśvaghoṣa himself says at the end of his *Saundarānanda* (XVIII. 63): ' The work is pregnant with truths of emancipation, and as such is not meant for pleasure, but assuagement. It is done in the pretext of a *kāvya*, so that those listeners whose minds are fixed on something else may accept it. What was already done by me for one's liberation is done here following the nature of a *kāvya*, as a bitter medicine is mixed with honey in order to make it agreeable.'

The same thing is repeated in different words in the following and last verse of the work.

The peculiarity of the land lies, however, in the fact that dramas are written taking philosophy as their theme. I know not if this is done in any other country. An example is among others the *nāṭaka* called *Prabodhacandrodaya* of Kṛṣṇamiśra in the eleventh century. The play is a combination of Vedānta with Viṣṇuism and is devoted to the defence of the *Advaita* form of Viṣṇu doctrine. Here abstract ideas or qualities, such as confusion (*mohaḥ*) discrimination (*vivekaḥ*), knowledge (*prabodha*), and so on, are personified and made dramatic persons.

This form of drama in later times seems to have a link with a fragmentary drama of Aśvaghoṣa found in the manuscripts containing his *Śāriputraprakaraṇa* which is not yet found in its complete form. Allegorical dramas on the line of the *Prabodhacandrodaya* are many, such as the *Saṅkalpasūryodaya* of Veṅkaṭanātha, the *Moharājaparājaya* of Yaśaḥpāla, and so on.

We have already seen in a passage alluded to from the *Yogavāsiṣṭha Rāmāyaṇa* that truth becomes clear through tales and stories. Let me give you here a few examples, and in doing so I may first refer you to the *Kena Upaniṣad.* Here are depicted the glory and incomprehensibility of Brahman in the following story (III).

Brahman won a victory for the gods who were exulting at this bethinking themselves that theirs was that victory. Brahman understood this trend of their mind and appeared before them, but they could not understand him. ' What wonderful being is this,' they said. They asked Agni then to find out who he is and he went to him. Brahman asked :

'Who are you ?'
'I am Agni.'
'What is your power ?'
'I can burn all that is on the earth.'
Brahman put down a straw before him and said—
'Burn it.'

Agni went forth at it with all speed, but was not able to burn it. Having returned he informed the gods of his unsuccess. The gods sent then Vāyu for that work, and when he introduced himself Brahman asked him:

'What is your power ?'
'I can carry off everything on the earth.'

Again a straw was put before him as before and Brahman asked him to carry it off. But he could not and returned to tell the gods the same story of unsuccess. Now when at last Indra was appointed by the gods for the same work and he came to the Being it disappeared before him. And on that very spot he came upon a very beautiful woman, Umā, the daughter of Himavat. To her he put the question 'What is this wonderful Being ?'

'It is Brahman ; she said, 'in that victory of Brahman, verily exult ye.' Thereupon he knew it was Brahman.

We read in a *Upanishad* (*Iśa*, 2):

> "Even while doing deeds here
> One may desire to live a hundred years.
> Thus on thee— not otherwise than this is it.
> The deed (*Karman*) does not adhere to the man." [1]

The great philosophy behind it has been given the fullest possible expression in the *Bhagabadgītā* the framework of which is wellknown *viz.*, a dialogue between a bewildered hero and his friend and teacher whose solution of the former's problems has a bearing on the individual problems of each man.

It is a special characteristic of our *Purāṇas* that philosophical truths that are difficult to comprehend are elucidated in such a way through examples and stories and legends that they are easily brought home to the masses. For instance, let me relate a story which may be known to most of you.

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[1] Eng. Tr. by Hume.

'There is only one without a second' is a fundamental truth established in the *Upaniṣads* (Ch. Up. VI. 2.1). It is variously illustrated in later works, one of which is the *Mārkaṇḍeya Purāṇa*. Here in the portion called *Durgā-saptaśatī* or simply *Caṇḍī*, it is demonstrated in more than one way in the form of stories. Very briefly one of them which is based on the *Devī Sūkta* (*Rigveda*, X. 125) is as follows:

Once upon a time there were two brothers, Śumbha and Niśumbha. They were Asuras and very powerful. The gods with Indra at their head being completely defeated by them took refuge in Pārvātī, the supreme goddess who was there in the mountain Himālaya. They told her about their pathetic condition and requested her to save them from those Asuras. She consented and assumed the form of a very beautiful and charming woman sitting on the peak of a mountain. Her beauty attracted two of the servants of Śumbha and Niśumbha, and they reported the matter to them suggesting that one of them might take her as a wife. Accordingly she was sent for more than once saying that in accordance with her choice she could accept one of them as her husband. But she replied that thoughtlessly she took a vow to the effect that any one could take her hand having proved oneself a match for her by defeating her in battle. So either Śumbha or Niśumbha could come and defeat her easily as she was merely a woman and mary her in no time. Naturally this reply made them furious with anger and gradually there followed a terrible fight in which by the order of these Asuras a great army marched against her. In the meantime Pārvatī was also prepared to meet it having gathered round her soldiers who were in fact nothing but her different *Śaktis* or powers manifested in the forms of goddesses such as the wives of Indra and others. Now when Niśumbha with a number of generals and soldiers was killed came there in the battlefield Śumbha to fight with Pārvatī. But when he saw her with that army he said:

'Thou must not be haughty, Durgā, for thou art fighting relying on the power of others.'

She replied:

Verily, only one am I in the universe ; who is the second to me ? See, O villain, these are simply my manifestations and are now entering into me."

At once they disappeared in her body and there remained only she without a second.

Remember the life of Prahlāda as depicted in the *Bhāgavata Purāṇa* (VII. 511). Here, among other things, the pervasion and incomprehensibility of the Supreme Being is very charmingly illustrated. Prahlāda said to his father, Hiraṇyakaśipu, that the lord was omnipresent. But the father could not bear it, for, according to him who was the Lord of the universe other than himself ? He grew very angry, and exclaimed that if that was so why was the Lord not found in the post of the court, at which he knocked with his fist. Now immediately from that post came out the Lord in the most astounding form of Nṛsiṃha 'man-lion,' neither man nor beast. The father was astonished on seeing this being, and enquired what it was.

It goes without saying that it is only for the sake of the story that the being is described as the combination of a man and a lion. But, in fact, Nṛsiṃha means nothing but Puruṣottama "the greatest of all persons," *i.e.*, the Lord of the Universe. Imagining a being half a man and half a lion the author of the story simply wanted to impress its incomprehensibility upon one's mind.

About the all-pervading nature of the Supreme Being we may remember also the incident of *Viśvarūpadarśana* described so touchingly on more than one occasion in different stories in our literature ; for instance, the *Viśvarūpadarśana* in the *Bhagavadgīta* (X); in the *Mahābhārata* (*Udyogaparvan*, 130) when Duryodhona wanted to bind Kṛṣṇa who went to his court as a messenger ; in the *Bhāgavata* (X. 7) when Tṛṇāvarta was killed by Kṛṣṇa ; Yaśodā saw the universe in his mouth ; this was seen by her also when examining his mouth as to whether he ate earth as does a little boy when playing, in spite of his denial (X. 8). This is to be found in many other places of the same work.

Thus the Purāṇas are full of such stories playing a great part in the elucidation of philosophical truths. It is, therefore, useless to refer you to any other tale. Yet I am tempted to recount here one story more in the form of a nonsense lullaby from the *Yogavāsiṣtha Rāmāyaṇa* (III. 101). You all know that according to some of our teachers the world of our daily experience has no reality at all though it appears to be real. So says one ; " The highest truth is that there is neither appearance nor disappearance ; none in bondage nor one who practises for success ; none desirous of emancipation, nor one who is emancipated." In order to illustrate this truth the story referred to above runs thus in its broad outlines.

Being asked by a child a nurse relates: There was a town which had no existence at all (*atyantāsat*). It was extensive and void or vacant (*śūnya*). There were in that town three great, righteous, brave and beautiful princes. Of these two were not born and one was dead in the womb of the mother. Once as the time went on they lost their friends and kinsmen, and being mortified they came out from that town in order to find out a better one. As their limbs were very tender and delicate they were extremely tired on their being exposed to the sun. Their feet were pierced by the points of the *kuśa* grass and burnt on the hot sand on the way. Somehow or other having covered a long distance they found three trees and came there with their bodies which became grey with dust. Of these three trees two did not grow at all and the third had no seed. Under the shade of one of these trees they took rest, having partaken of its sweet fruits. They then started from that place and reached three rivers. One of them was completely dry and the other two had no water at all. They took their bath in that river which was dry, and played there long in the water and drank it which was as sweet as milk. Their minds were thrilled with delight and they set off again. Now when the sun was setting, they arrived at a town that would newly be built and was adorned with flags. In that town citizens were talking so loudly that the sound could be heard from a long distance. They found there three beautiful houses shining with gold and gems. But two of them were not erected and the third had no foundation. They entered the house which was without a foundation, took there seats and when they began to divert themselves, found there three cooking vessels made of a superior kind of gold. Two of them, however, were mere potsherds and the remaining one was in the state of powder. In the last vessel they cooked rice measuring ninety-nine and one *droṇas* less by one hundred *droṇas*. Now three Brāhmins were invited by the princes. Two of these Brāhmins had no body and the third was without a mouth. And it was the third Brāhmin who ate up the whole quantity of rice which was one hundred *droṇa*. The princes then took the rice left by the Brāhmins and were highly pleased and lived happily in that town which would be built.

This story is current in many parts of India as a folktale even to the present day, thus affording a striking instance of the continuity of the old tradition of philosophical ideas being made accessible even to the unlearned by means of legends and folk-tales.

By the time of the rise of Jainism and Buddhism we notice a great change in the domain of philosophical speculations in the country and it is this, that philosophy which is inseparably associated with religion as we have already seen found its expression not only in Sanskrit as before, but also in the language of the masses. Here is a marked difference between the religion of the Brahmins on the one hand and, on the other, that of the Jinists and the Buddhists ; for while the former continued to be expressed for centuries in the refined speech of the learned, *i.e.*, Sanskrit which was no longer a spoken language, the vehicle of the latter was the vernaculars at least for some centuries. This was undoubtedly due to the fact that a considerable amount of interest in the subject was strongly felt among the masses. Consequently it was made popular in various ways. And the result was that most ordinary men even without any education worth mentioning would discuss, instruct, or compose verses or songs in their own mother tongues even on the most difficult points of philosophy which, let me tell you frankly and honestly, as I feel, have far excelled even Sanskrit in their spontaneity of expression, enlivening the hearts of the people in the country. And so has Kabira rightly said :

" Saṃskṛta kūpajala Kabīra bhāsā bahatā nīr
Jab cāhau tabahi kudau śānta hoya śárīra."

' Sanskrit is the water of a well, O Kabira ; while the vernacular is like flowing water. Whenever I want, I jump into it and the body becomes cool.'

Sanskrit has been the medium for the expression of philosophical thoughts and it is still so, to some extent, but along with it vernaculars of the country occupied a unique place as is borne out by the writings of the mystic poets of the Middle Ages beginning from the tenth century A.D.

We have already seen that the country produced even dramas on philosophy. Now I want to call your attention to the fact that the people used also to sing philosophy, and later on we shall see that they are still doing so.

There is a work called *Caryācaya* (wrongly called *Caryācayaviniścaya*) edited by the late Pandit Haraprasād Shāstrī with the title *Buddhist Songs and Couplets in the Bengali Language a Thousand Years Old.*

The *Charyācaya* comprises forty-seven *padas* or verses, the subject-matter being the Tāntric Buddhism. They are all songs which are sung in different tunes. The original text requires a thorough correction and a critical edition that can be done only with the help of its Tibetan version. As a specimen, I want to put before you two songs from that work. The first (No. 29, Shāstri's book, p. 45), which, according to the instruction given along with it, is to be sung in the *rāga* called *Paṭamañjarī,* is by Luïpāda, one of the most famous Siddhas.

"There is neither being, nor comes non-being into being. Who will believe in such an enlightenment ? Luï says 'O fool, this wisdom is very difficult to understand. For, the three worlds appear but cannot be understood (as to where they are). How can that which has neither colour, nor mark, nor any form, be explained in the Āgama and the Veda ? Saying what and to whom can I give the conclusion about that which is just like a reflection of the moon in water which is neither real nor false ?' Luï says, 'I cannot find any cognisance of what I am living in the midst of.'

Compare the last portion with the Kena Up., *na vidmo na vijāṇīmo yathaitad anuśiṣyāt.*

The second song referred to is sung in the tune called *Rāgagunjarī.* It is No. 22 in the same work.

" Man out of his own imagination creates birth and death, and fetters himself in that bondage. We the Yogins of the Unthinkable do not know how birth, death and existence happen. As is birth, so is death ; there is no distinction between the living and the dead. Let him who feels fear from birth and death, nurse a desire for *Rasa* and *Rasāyana* (*i.e.*, preparations for prolongation of life and prevention of old age). Those that move about Heaven and the Universe with its objects moving and fixed do not in the least become ageless and deathless. Is action owing to birth or is birth owing to action ? Says Saraha, that state is unthinkable."

Such songs or sayings are not confined to a particular province, nor to a particular sect of the country, for you will find them all over the land. On account of prolixity I give you for example, only two songs of Dādū, a renowned sage of the sixteenth century A.D., which will speak for themselves. These I have culled from the edition (pp. 355, 592) of a work by my friend Professor Kshitimohan Sen of Visvabharati, the Treasure-house of Sayings of the Mediaeval Sages. I must apologise for the defect in my English rendering of the originals the beauty of which can be appreciated only by those who are acquainted with the language in which they are composed.

Dādū speaks of the nature of the Absolute:

> ' Dead is he not, nor is he living,
>   he comes not, nor goes he away.
> He sleeps not, nor is he awake,
>   he eats not, nor is he hungry.
> There is no silence, nor any speech,
>   nor is there any notion of ' I ' and ' You.'
> O Dādū, there is none who is one's own,
>   nor any one who is other than the Self.
> Should I say ' one,' there would be ' two,' and
>   should I say ' two ' there would be ' one.'
> Thus is Dādū bewildered. See Him therefore just as He is.'

Now here is a catechism of which the questions are as follows:

' O Imperceptible One, Lord, My Guru (spiritual instructor), the Lord of the three worlds, do instruct me as to where you are. Where do you live ? Is it on the earth, or in the heaven, or in the Kailāsa ? Of the three worlds where is your dwelling ? Do you remain pervading water, land, fire, air, the sun and the moon ? Are you near or far ? Where is your temple ? Where is your house ? O Creator, do tell me kindly where your seat is. O Imperceptible Lord, your movement is beyond one's knowledge; so asks Dādū, make him understand.'

And here are the answers:

> ' I am in myself, I am my own home, and I live
>   in myself '—says the Creator.
>
> The Kind One says of himself—
>
> ' I myself am the heaven above, I myself am
>   my place, and I myself am my resting place.'

Says the Creator : " I myself am my resort, I myself am receptacle, and I sit there reclining on my own pillow. This is my discourse : I myself am my tribe, I myself am my limbs, and I myself am my life."

This reminds us of the following in one of the Upaniṣadic texts (Ch. Up. VII. 24. 1):

> 'Where is he established, Sir ?'
> 'On his own greatness : or even
> not on greatness at all.'

The best explanation of these two lines of the Upaniṣad is undoubtedly the passage of Dādū quoted above.

Thus these mystic poets of the land, who had, in most cases, no literary education that deserves mention, being most ordinary men in that respect, were absorbed in the spirit of philosophy and sang songs on philosophy including even the most intricate method of the yogic practice such as *ṣaṭcakrabheda* as in the songs of celebrated devotees like Rāmaprasāda of Bengal and others. And such was the result that could never be produced by the Vedas or the Upaniṣads, or even by Nyāya-Mīmāṃsā, etc., so far as the masses are concerned.

Sculptures and pictures of our different gods tell the same story. The image of Naṭarāja, the 'Lord of Dancers' is known to most of us. So far as I know, nobody has interpreted it better than Ananda Coomaraswamy in his book *The Dance of Śiva*, with the help of both Sanskrit and Tamil works. For the sake of easy reference, I may take the following words from that book.

In His dance the Naṭarāja Himself is actor and audience and when He begins His celestial dance "Saraswatī plays on *vīṇā*, Indra on the flute, Brahmā holds the time-making cymbals, Lakṣmī begins a song, Viṣṇu plays on a drum and all the gods stand round about. Gandharvas, Yaksas, Patagas, Uragas, Siddhas, Sādhyas, Vidyādharas, Amaras, Apsarases and all the beings dwelling in the three worlds assemble there to witness the celestial dance and hear the music of divine choir at the hour of twilight."

What does the dance represent ? His five activities *(pancakṛtya)*, *viz.*, creation, preservation, destruction, giving rest and granting salvation.

And how does it do so ? His hand holding the drum makes and orders the heaven and earth and other worlds. His uplifted hand protects both the conscious and unconsoious orders of the creation. The fire that is in one of His four hands destroys the world. His foot planted on the ground gives an abode to the tired soul. And the lifted foot grants eternal bliss to those who approach him.

> "His form is everywhere : all pervading is His *Śiva Śakti* :
> Chidambaram is everywhere ? everywhere is His Dance.
> His fivefold dances are His five Activities.
> By His grace he performs the five acts.
> This is the sacred dance of Umā-sahāya.
> He dances with Water, Fire, Wind, and Ether :
> Thus our Lord dances ever in Court."

The deepest significance of this divine dance can be felt only when it is realized that it takes place within the heart and the Self.

This dance is current also amongst the *sāktas*. Here the dancer is Kālī. Remember her *dhyāna* or image. Sings a Bengali devotee:

> "Because thou livest in the Burning-ground,
> I have made a Burning-ground of my heart—
> That Thou, Dark One, haunter of the Burning-ground,
> Mayest dance Thy eternal dance.
> Naught else is within my heart, O Mother;
> Day and night blazes the funeral pyre :
> The ashes of the dead, strewn all about,
> I have preserved against Thy coming.
> With death-conquering Mahākāla 'neath Thy feet
> Do Thou enter in, dancing Thy rhythmic dance,
> That I may behold Thee with closed eyes."

What is represented by the image of Nārāyaṇa with His four hands bearing *Śankha* 'conch-shell,' *cakra* 'wheel,' *gadā* 'club' and *padma* 'lotus'? According to a *Purāṇa* *Śankha* represents ether, *cakra* wind, *gadā* fire, *padma* water, and His body earth. (In accordance with some of our Indian philosophers the body is made of only the element of earth, and not of all the five elements as generally held and supported by other philosophers.) Thus the figure of Nārāyaṇa represents the idea that he supports the creation made of the five elements, himself being the soul thereof.

We need not multiply such examples.

Now if we turn to our architecture, so far as temples, *stūpas*, etc., are concerned, we shall find the same symbolism connected with philosophy. Take, for instance, the great temple of Jagannātha at Puri. Just as you enter it passing through the gate, you will find on its outward walls on all sides sculptures of the most revolting type. They are so vivid that they would at once attract your eyes before you see the image of Jagannātha ' the Lord of the Universe.' But how could they be made in such a sanctuary ? How was it possible for its author even to think of them in a sacred place like that ? Is this Hinduism ? Actually this question was put to me, as can naturally be expected from any one, by a Hungarian friend and some time a colleague of mine. Indian philosophy has sufficiently and very clearly shown through its different systems that bondage is due to *kāma* ' desire.' So, in brief, says a sage, that it is *kāma* that binds the world ; there is no other bondage :

Kāmabandhanam evedam nānyad astīha bandhanam.

The truth can be tested in our everyday experiences. And it is well illustrated by the fact of conquering *Māra* (lit. ' death ') or *Kāma* by the Buddha. The Buddha became Buddha only after he had conquered *Kāma*. Thus the loathsome figures on the walls of the temple of Jagannātha eloquently express that if you are on your march attracted and bound by *kāma*, and if you cannot overcome it, you are sure to stop there. You cannot proceed further into the innermost chamber in which is established Jagannātha, ' the Lord of the Universe,' and consequently you cannot see Him. As to the symbolism of the Buddhist *stūpas* you are referred to *Some Aspects of Stūpa Symbolism* of Anāgārika B. Govinda, one of my German friends and some time a colleague in the Visva-bharati.

It is thus through various ways that India has attempted to express her philosophy in such a way that even an ordinary man can be made familiar with its vital points which are absolutely necessary for his self-realization and attainment of perpetual peace and happiness.

Sa no budhyā śubhayā saṃyunaktu.

BENGALI POSITIVISM IN THE SOCIOLOGY OF VALUES

BENOY KUMAR SARKAR

WRITINGS on the history of Bengali literature as on that of other Indian literature have been vitiated by a fundamental fallacy. In the story of a thousand years' literary development, for instance, people have managed to watch only the struggle for supremacy among the various orders of gods and socio-religious systems. According to the methodology of literary historiography and art-criticism prevalent in and about Bengal, or for that matter All-India, the *Aeneid*, the great national epic of the Romans would have no significance except what may be gathered from the ultimate triumph of Venus over Juno in the life-history of Aeneas. The method is not uninteresting, but when art-appreciation is obsessed by such a religio-theological " interpretation " the result is likely to be misleading and unsatisfactory as in the case of Max Weber's *Gesam melte Aufsaetze zur Religions soziologie* (Tuebingen, 1922-23) or of Durkheim's *Formes Elementaires de la Vie Religieuse* (Paris, 1912).

As an expression of this ultra-religiosity in the interpretation or evaluation of literature and art is to be mentioned the attempt to exhibit the creations of poets, painters and sculptors in terms of *dhyana* (meditation), *yoga* (communion with God) and what not. Love between man and woman has likewise been attacked by this method and presented as nothing but an allegory of the union between God and the soul. Other "values" in the societal complex have been virtually ignored.

The successive stages in the evolution of Hindu literature,—in Sanskrit, Bengali, Hindi, Marathi, Gujarati, Tamil, Telugu, etc.,—have been labelled with the hall-mark of one or other of the metaphysico-religious systems, *e.g.*, Vedic, Upanisadic, Shaiva, Buddhist, Tantric, Vaishnava, Jaina, Shakta, etc. The entire literary material of India is generally presented to the world as the handmaid of creeds, dogmas and rituals.

The absurdity would be evident if one were to treat the whole course of Western literature as nothing but Hellenic and Roman paganism, Oriental Christianity, Roman Catholicism, Lutheranism, Pilgrim Fathers, Oxford Movement, Unitarianism, Christian Science and so forth in succession. Students of world-literature who are obsessed by the influence of religious ideas on human achievements would read in the *Aeneid* only a *Purana* of Latin mythology, in the *Divine Comedy* only an encyclopaedia of mediaeval Christianity, and in the *Paradise Lost* just a Bible of the Puritans. Or, where in modern literature and art they find the treatment of subjects from Hellenic mythology they would be inclined to interpret it as "Back to Paganism!"

It is necessary to cry a halt to this sort of ultra-religious or metaphysical appraisals as has been done by the present author in *Love in Hindu Literature* (Tokyo, 1916). A sober interpretation of the facts of Hindu literature is a desideratum. We have to get used to the concept of new values in the making of human personality. Even where the setting or scaffolding is religious or mythological and the *dramatis personae* divine or semi-divine one need not be tempted to mean by the texts "more than what meets the ear."

Most of what has been passing in India for other-worldly literature and art is in reality the literature and art of human passions, human ideals, human interests and conflicts. To be more definite, it may be said that folk-life and sex-life have been the two chief *motifs* of a considerable portion of Indian literature and art. The medieval writings like the Radha-Krishna songs (*Padavali*) of Vidyapati (*c.* 1450), the *Kavikankana Chandi* (1589), etc., of Bengal ought to be approached as one approaches the literary creations of Eur-America with the methodology of modern art-criticism.

Under the title of *Bara-masya* or the "twelve-month" story of men and women an extensive literature grew up in Bengal. Generally, it was incorporated as a section in large works, the titles of which end as a rule with *Mangala* (Welfare or Blessings). In the *Chandi* by Madhava of East Bengal, available in manuscript, one comes across a narrative of the joys and sorrows of the year. Such calendars of human vicissitudes constituted a stock in trade, so to say, of the poetry of creative Bengal.

These stories are not always the stories of opulence and happiness. The hunter-girl Fullara, for instance, in the *Kavikankana Chandi* (pp. 199-202) describes her own *Baramasya* which is nothing but a tale of woes, both physical and economic.

Perhaps after the *Ramayana* of Krittivasa (*c.* 1450) no Bengali poetical work is more popular than Mukundarama's *Kavikankana Chandi* (*c.* 1589), already referred to several times. This work *pro forma* should appear to be a treatise on *Chandi* the Mother, and therefore something like a contribution to religious poetry. But one has only to open the work, available in print, at any page and be convinced that no literary work in any language is more profane, secular and worldly than this Bengali composition written as it is with the object of propagating the cult of Kali. Every line in it breathes the spirit of living human beings, their daily exploits and ambitions, their hatreds and quarrels, their joys and sorrows. Mukundarama is the poet *par excellence* of man's mastery over the things of this Earth, and the prophet born to accord an Ever-lasting Yea of life. It is of life and the world that he sings ; of men and women in action and in struggle. He has furnished the Bengali masses with the well of *Shakti-yoga* (energism), pure and undefiled. It is for a dose of inspiration in human endeavours and for the sunny atmosphere of human humour that one turns to this apostle of humanism in the sixteenth century.

The establishment of a town by Kalketu belonging to the lowly and untouchable caste of *Vyadha* (hunter) is an important item in this work.[1] And this furnishes the poet with an occasion for describing the diverse races and classes of population, the occupational structure of the people,—the milkmen, the Kayasthas, the Brahmans, etc.—and the different wards of the city. The Moslems also come in for treatment and their manners and customs, marriage ceremony, and other social institutions have commanded the author's attention. In this realistic account given over to the Moslem *mores*, the Mollahs (Moslem priests) are described as officiating in the *jabai* (*i.e.* ceremonial sacrifice) of hens and of she-goats for the Moslem householder. The poet is objective enough to mention that the fee obtained by the Moslem priest in connection with the hen-"sacrifice" is 40 cowries (= 0-0-6 pies approximately) and that that for the she-goat-"sacrifice" is the head of the animal *plus* 120 cowries (= 0-1-6 pies approximately). It is interesting sociologically to observe that in sixteenth century Bengal the Moslem householders are described in a manner which we of today should consider similar to the *achara* or practice of the Hindus in so far as the services of a priest in regard to the *jabai* or sacrifice of animals are being requisitioned. The socio-religious *rapprochement* between Hindus and Moslems is a phenomenon that strikingly arrests our notice.

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[1] *Kavikankana Chandi* (Calcutta University, 1924), Vol. I, pp. 258-61.

The animal world of Bengal has been the subject-matter of a special section (pp. 99-101). The diverse animals are described in their relations with one another. And these relations are found to be identical with those obtaining in the human society. The king and his officers, priests, medical men, school masters, etc., are all brought together in this survey.

The movements and activities in which Mukundarama is interested in this *Chandi* are not all confined to the home and the village. He knows the larger world too,—the cities, the merchants, law-courts, battles, pilgrimages, boat life, social intrigues, and so forth. Nay, a considerable part of his poetry is given over to foreign lands, trade with distant countries,—Ceylon, for instance, and the exchange of goods (p. 814). The result of all this "world-sense," of wear and tear among diverse men and movements is noteworthy. His merchant Dhanapati is quite a reasonable man, in whom sobriety has been engendered because of the experiences of life. While Khullana's (his wife) character is being publicly impeached in his own gild he knows how to keep his head high. He is realistic enough to remember the stories of the *Mahabharata* in which the morals such as can be questioned by the conventional standard have even been glorified. Nay, he tries to dissuade Khullana herself from the determination to submit to the fire-test, famous in the Sita-story of the *Ramayana* (pp. 582-585). The author of the *Kavikankana-Chandi* is a chastened man. He knows of all the excesses and vices of the *Kali-Yuga* (pp. 992-996). But he does not get inspired to moralize over them. He is a fine storey-teller, an objective dramatizer, so to say, and endowed with the Chaucerian outfit.

Moralization does not belong to the grain of this poet's temperament. He is too human to be upset by the indiscretions of life, however grave they be. It is the sweet milk of human kindness that he administers to the people. His spiritual patents are very democratic, simple, naive. Just the use of the divine name of Hari is enough to save anybody and everybody (p. 997), he believes.

Dvija Ramchandra is the poet-singer of the narrative poem *Ambika-Mangala*, a work which is still in manuscript.[1] Much of the material contained in this work resembles the contents of the *Kavi-kankana-Chandi.* In point of literary excellence it should appear to be of at least the same merit as this famous *Chandi* which happens to command the attention of the reading public perhaps on account of the sheer accident of being available in print.

At one point of the *Ambika-Mangala* we have the description of the marriage ceremony of the heroine *Rambhavati.* Among the festivities are described the musical entertainment, dances by female dancers, etc. At another point the merchant's wife Khullana is being assisted by the maid Durvala in the kitchen. The description of cooking points to the diverse items of household economy such as is prevalent in Bengal even today. One finds here among other things the jack-fruit seeds, pulse-cakes, prawn, *chitol* fish and *man-kachu* so characteristic of Bengali dietary.

The literature of creative Bengal has contributed untold springs of action for social energism. It is not surprising that a most remarkable emphasis on the dignity of man should be associated with the Vaishnava poetry of Chandidasa (*c.* 1350). No two lines in the entire range of the world's classics can possibly vie with the following from this great poet of Bengal, consecrated as they are to the apothesis of man:

" *Savar upare manus srestha*
Tahar upare nai."

(Superior to all is man, Beyond or above him is nothing.)

Thus sings Chandidasa, who as the creator of this tiny verse can rank among the greatest *avataras* of humanism and benefactors of mankind. And this is a bit of Bengali mind in the fourteenth century.

Nothing short of an " Earthly Paradise " is furnished by Vidyapati (*c.* 1450) in his *Padavali*,[2] thus:

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[1] It is accessible in the Calcutta University collection of Bengali manuscripts.

The information is derived from Sj. Haridas Palit, author of *Adyer Gambhira*, a treatise on the socio-religious history of Bengal, who is connected with this Department.

[2] Englished by A. K. Coomarawamy as *The Songs of Vidyapati* (London, 1915). See Sarkar: *Love in Hindu Literature* (Tokyo, 1916).

" Drunken are the honey-bees in honey-season
With the honey of the honey-flowers :
In Honey-Brindaban resides
The Honey-Lord of honey-love.
Amid the companies of honey-maids
Is honey-honey-dalliance :
Honeyed are the blissful instruments of music.
Honeyed hands are beating honey-measurers.
Honeyed is the dance's sway,
Honeyed are the movements of the dancers,
Honeyed are their happy songs,
And honeyed are the words of Vidyapati."

Pessimism and other-wordliness are the farthest removed from this mentality. The *sociologie des valeurs* is profoundly enriched by the discovery of such quarries in the mine of avowedly " religious " literature.

A specimen of " dalliance in spring " is furnished below:

" The new young maidens, maddened with new longings,
Are hurrying to the groves.
For ever and for ever new diversions such as these
Delight the heart of Vidyapati."

These are some of the delights with which Vidyapati, the Bengali-Maithili or Maithili-Bengali poet of the fifteenth century, enriches the Bengali households from the lowest up to the highest. Indeed, in the Chandidasa-Vidyapati complex as in the *Chandi*-poems it is the masses that speak. We encounter here the direct delineations of the diverse incidents in the life that is actually lived by the folk, the hunters, the milkmen, the cowherds, the traders, the boatmen, the cultivators. Bengali poetry is nothing if it is not democratic. It is life's urges, the *élan de la vie* in its thousand and one forms, that furnish the Bengali poets with the sunshine of Bengal's villages and towns.

While dealing with the Vaishnava love-poetry of the Bengali people it is appropriate to observe that humanism in India as in classical Hellas and in the modern West has ever been an expression of all-round secularism or positivism. And of this humanism sex-interest has been a great part. The sex-element is as important a factor in Hindu culture as the folk-element. Instead of starting with the hypothesis of Vaishnava poetry as being the metaphysics or allegory of God and the soul it should be more reasonable to begin with the objective anthropological foundations of daily sex-life among the cowherds, cultivators and the other teeming millions.

The Radha-Krishna songs (or what may in general be described as the sex-hymns) of Vidyapati have a background or context sufficiently wide and varied not only in India's art and literature but also in the incidents of its daily existence. They constitute indeed some of the specimens of actual folk-life or folk-lore elevated to the status of " dignified " culture-lore. The worship of *lingam* or phallus as the creative male element is too deep-rooted in Bengali and other Hindu consciousness to be treated as an aberration. Nor is the male sex deified only in its generative function. Shiva, " the Great God," stands for the thousand and one functions and aspects of the male principle, both beneficent and malevolent. If the Bengali and other Hindus know one Krishna to be a lover and a sweetheart they know another Krishna as a statesman and a warrior. And there are the ideal husband, the ideal father, the ideal brother, the ideal ruler and so forth of the Rama-stories.

None the less prominent in Bengali and other Indian poetry is the deification or extollation of the female element. If Radha is a sweetheart and a darling, Kali, Chandi, Ambika, Annada, Bhavani, etc., each is the inspirer of a Perseus the Deliverer, of an Andreas Hofer, so to say, *e.g.*, of a Pratapaditya of Bengal or of a Shivaji the Maratha. If Radha enlivens maidenhood and young age, Sita and Savitri are the idols of the *Hausfrau*'s daily life. The female sex as the embodiment of *shakti* or energy has been really accorded the highest and most comprehensive place in Bengali societal polity.

Bengali positivism expressed itself also in democratic and socialistic forms. The *bhakti* (faith or devotion) movement associated with Chaitanya (1485-1533), which led somewhat to the annihilation of barriers between the castes as well as those between the Hindus and the Moslems, has been no less powerful in the pluralistic make-up of the Bengali mind than the cult of *shakti* which has come down to Ramaprasada (1718-75) and Ramakrishna in the nineteenth century (1836-86).[1]

[1] H. M. Mukbopadhyay : *Bangabhashar Lekhaka* or " Writers in Bengali " (Calcutta, 1904), pp. 210-227; B. K. Sarkar : *The Folk-element in Hindu Culture* (London, 1917), pp. 258-262, which is based in the main on H. Palit's Bengali work *Adyer Gambhira*; S. K. De : *History of Bengali Literature in the Nineteenth Century*, 1800-1825 (Calcutta, 1919), pp. 35-38, 412-419; J. N. Sarkar : *Chaitanya's Life and Teachings* (Calcutta, 1922); *The Life of Sri Ramkrishna* (Advaita Asram, Calcutta, 1929).

While in the atmosphere of the Bengali poetry of *shakti* and *bhakti*, it is desirable to observe once more that the external paraphernalia of gods and goddesses, rituals and ceremonies, *i.e.*, the apparently religious or mythological scaffolding, should not blind one to the genuine literary qualities of these productions. The authors are real artists, *i.e.*, creators of characters and situations. Indeed, the gods and goddesses themselves are to be treated as the creations or inventions of these poets, representing as they do the folk-consciousness, the " collective conscience," to use an expression of Durkheim, or rather the constructive capacities of the folk-imagination. The Hindu godlore is essentially an item in the creative achievements of the human brain,—and hence an aspect of positivism in the most profound sense of the term.

The Bengali *Shunya-Purana* (*c.* 1050 A.C.) has created or utilized the semi-Buddhistic gods and goddesses of all sorts. Ramai Pandit's *Dharma-Puja-Paddhati* is likewise cast in the mould of folk-Buddhism. In the *Dharma-mangala* of Ghanarama (*c.* 1350 ?), Manik Ganguli and others, again, is encountered the *rapprochement* of folk-Hinduism and folk-Buddhism on a common Tantric foundation. Among the other folk-deities prevalent in medieval Bengal may be mentioned *Sitala*, the goddess to propitiate against small-pox, and *Manasa*, the goddess against snakes. Many of these are directly or indirectly associated with the Shiva and Kali (Chandi, Tara, Adya,) complex.

No matter what be the name, and what the formal affiliation of these gods and goddesses to the leading pantheons their sociological significance is self-evident. The inventions or creations of these deities by medieval Folk-Bengal are calculated to annihilate the enemies and difficulties, both natural and human. In the second place, these are some of the agencies that are invoked to promote health, wealth, success in life and general prosperity. In Bengali folk-consciousness the gods and goddesses are but handmaids to human welfare. They are the instruments of man in the achievement of worldly success.

One type of gods and goddesses is exhibited as incorporating *shakti* or energy. A second type of divinities was created by Folk-Bengal to furnish the masses with " Great Exemplars " from whom might be learnt the duties and obligations of life, individual, domestic and social. It is in and through this group of gods and goddesses that the people are instructed in the ideal relations between parent and offspring, husband and wife, brother and brother, ruler and subject and so on. The literature through which such gods and goddesses become the instruments of positive morality has its chief *forte* in *bhakti*, the emotional element in human personality. It is to love, faith and hope that this *bhakti*, devotional or emotional poetry appeals rather than to the practices of intellectual gymnastics and ratiocinative argumentation. Krittivasa's *Ramayana* has furnished the Bengali people with positive morality in and through the stories of Rama and his consort Sita as well as the ancestors and allies of the great hero. It is by this Bengali epic that Folk-Bengal is introduced to the "whole duty of man." The rôle of man as the creator of gods, goddesses and God has nowhere been so prominent as in Hindu Bengal, nay in Hindusthan through the ages. And this is an aspect of world-culture that has not yet been assimilated to the investigations into the universal currents in positive philosophy. Bengali creativeness *vis-à-vis* gods and goddesses furnishes sociology with such "values" as have been hardly suspected in the world of science bearing on the "spirit" of India.

It may be said that the Folk-Bengal of the nineteenth century has not cared much to inquire into the Sanskrit *Vedas*, *Samhitas*, *Puranas*, *Tantras*, etc., for the origins and legends of its faith and devotion, but has sought for the "whole duty of man" in Bengali treatises like Krittivasa's *Ramayana*, Vidyapati and Chandidasa's *Vaishnava Padavali*, and the *Kali Songs* of Mukundarama and Ramaprasada. Through all this literature there has been a steady increase in the number of gods and goddesses, saints and *avataras*. In some cases a new interpretation has been imparted to the older deities and heroes, who have thereby acquired an altogether fresh significance in the people's thought and activity. There has been no generation of Bengali history without its own mythology, hagiology and anthology. It is not the environment or the Society-cult of Durkheim that has dominated the Hindu life-systems. To use Lasbax's expression, creative Bengal has attempted through all its arts and cults to be *l'auteur de son caractère et de sa renovation interieure* (the maker of its own character and internal renovation).[1]

This is perfectly natural: because the Hindu is fundamentally an agnostic, *i.e.*, has never believed in the possibility of human intelligence ever to unravel the mysterious eternal truths of the universe, or to understand, except negatively, the nature and attributes of God ; and therefore he has ever felt to be at complete " liberty " to *imagine* and invent whatsoever god or gods he chooses to adore. He has not feared to conceive the Divinity as He, She, It or They. He has worshipped his Deity as father, mother, brother, sister, sweetheart, lover, friend, and what not; and has endowed his own creation or invention with any attributes he likes for the time being. He has borrowed his god-lore from the Mongols, he has taken his god-lore from the hill-tribes, he has imbibed his god-lore from the speechless message of sunshine and snows, and he has evolved his god-lore out of his own head and heart. His polytheism or heinotheism ostensible, as it is, is based essentially on his agnosticism.

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[1] E. Lasbax: *La Cité Humaine*, Vol. II (Paris, 1927), pp. 48-50.

An expression of this profound agnosticism and human creativeness in regard to the Divinity or Divinities is to be found in the intimacy and man-to-man familiarity with which Ramakrishna (1836-86), a modern saint, wants the peoples of the world to attitudinize themselves to God. " Why do you dwell so much upon the glories of God ? " asks Ramakrishna,[1] " Does a son when with his father think of his father's possessions,—his houses, gardens, horses and cattle ? On the contrary, he thinks of his father's love. He knows that it is proper for a father to maintain his children and look out for their welfare. We are all children of God. So what is there to wonder at in His paternal care of us ? "

According to Ramakrishna the real devotee never thinks about these things. He looks upon God as his very own,—his nearest and dearest,—and says boldly, " Thou must fulfil my desires—must reveal Thyself to me." " If you dwell so much upon His glories, you cannot think of Him as your own," says Ramakrishna, " nor can you feel intimate with Him. You are awed by His Majesty: He is no longer near. No, no, you must think of Him as your nearest and dearest. Then only can you realize Him."

The Hindu tendency to deify the energies, Nature-Forces or personal attributes and emotions has constructed all the gods and goddesses of India, practically speaking, as so many embodiments of the various phases of the Country itself and of the Culture it has developed through the ages. And the invention of deities has not yet ceased.

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[1] *The Life of Sri Ramakrishna* (Advaita Asrama, Calcutta, 1929), p. 310.

Rabindranath Tagore, probably an iconoclast in socio-religious opinions, has been, however, pre-eminently an idolator, nay, a polytheist, in and through his art. His celebrated hymn (*c.* 1901) to Mother India is in the right orthodox strain which is noticeable in the psalms and songs in eulogy of Sarasvatī (Goddess of Learning), Lakṣmī (Goddess of Wealth), Durgā, Jagaddhatri and other goddesses. With Tagore we sing as follows:

" O Thou, who charmest all mankind !
O Thou, whose lands are ever bright
With ray serene of pure sun-light !
Mother of fathers and mothers !

With the blue deep's waters thy feet ever wash'd,
Thy scarf of green ever waving in breeze,
Sky-kiss'd on high thine Himalayan brow,
Crown'd white thy head with *tiara* of snows.

First in thy firmament appeared the dawn,
First rose *Sama*-chants in thy holy groves,
First were revealed in thy forest-abodes
Wisdom and virtue and poesy's self.

Ever beneficent ! glory to Thee !
From Thee flows food to countries far and wide;
Jahnavi and Jumna, streams of thy love;
Giver of sweet sacred milk, O Mother !"

It is, again, the traditional folk-imagination, saturated with the monism of Vedantic thought, that has inspired the following verses of Tagore:

" O Thou Dust of my Motherland !
Down to Thee alone do I bend my head.
Upon Thee is the mantle spread
Of universe-bodied Mother Divine !

The same deification of the Country is evident in the following outburst (1905) of Dwijendralal Roy:

" Goddess mine ! Meditation's aim !
Country mine ! O Heaven on earth ! "

But the man who has started them all in this modern Bengali *Bhakti*-literature is Bankimchandra Chatterji. According to him the ten-armed Durga (consort of Shiva) with her whole family and retinue, the most popular goddess of Hindu Bengal in the nineteenth century and after, who was, historically considered, one of the Taras (Energy) of Avalokiteshvara Bodhisattva in mediaeval Mahayanic India and still receives worship as Tara[1] in Buddhist China and Buddhist Japan, nay, can perhaps be traced back to the Mother Goddess of the Mohenjo Daro epochs, is none other than Motherland itself with all its resources and forces in natural agents and human arts. This synthetic interpretation, crystallized in the song *Vande Mataram* (*c* 1875), is bound to remain the greatest hymn of Folk-India during the twentieth century. Bengal, and with her India, sings as follows:

> " Hail! Motherland!
> *Vande Mataram* !
>
> Thou art my muse, Thyself my creed;
> In Thee my heart and soul;
> And in my limbs the spirit Thou!
>
> In mine arm Thou art strength (*shakti*);
> Thyself heart's devotion (*bhakti*);
> Thine the images bodied forth
> In temples one and all, Mother! "

To worship Durga is to worship Motherland, or to worship Motherland is to worship Durga. This is the cult that in diverse forms has been invented by the brain and soul of Creative India from the Vedic age of the adoration of world-forces,—or rather, as just indicated, from the epochs of the Indus Valley Culture (*c* B.C. 3500) down to the present epoch of neo-Tantrism represented by Bankimchandra and Ramakrishna-Vivekananda. The sociology of values remains yet to be oriented to these aspects and trends of Creative Bengal.

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[1] See the present author's *Chinese Religion through Hindu Eyes* (Shanghai, 1916).

[2] C. Bouglé: *Leçons de la Sociologie sur l'Evolution des Valeurs* (Paris, 1929), pp. 6-8; see especially the chapters on " Les Valeurs religieuses et Valeurs morales " and " Les Valeurs esthétiques," pp. 127-29, 153-155, 246-252. See the criticism of Durkheim's views on society and religion in Lasbax: *La Cité Humaine*, Vol. II (Paris, 1927), pp. 45-67.

THE THREE POETS—A STUDY IN CONTRAST

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WORDSWORTH, Byron and Shelley are all poets of the Romantic Revival. Yet they are seldom regarded as having any remarkable affinity. Wordsworth was one of the authors of the new movement, while Shelley was a product of it. Byron, strangely enough, was "fundamentally out of sympathy with it, though by accidents of time and chance, he had to enlist." The conservative harangues in Wordsworth contrast strongly with the socialistic utopias in Shelley and with revolutionary welter in Byron. The Lake poet is full of Christian meditations, Byron is marked by cynicism, while the 'ineffectual angel' delights in pagan visions. Thus their differences are greater than their points of contact. Probably this is exactly the reason why they are sometimes named together, for ordinarily it is Wordsworth, Coleridge and Southey who are placed side by side as a trinity, while Keats is joined with Byron and Shelley to form another. The differences are manifest not in their composition and art only—they are not mere differences of outlook, but are deep-rooted in their nature and personality. An attempt will here be made to bring some of them out pointedly.

To take Byron and Shelley first. They are both said to belong to the second period of the Romantic movement, as Wordsworth, Coleridge and Southey are taken to belong to the first. The Romanticism of the Lake poets is 'a kind of purification and deepening of normal existence......It takes its stand upon the emotions that are common to all, and only seeks, by stimulating them, to idealise them into poetry. The second generation, on the contrary, sets up a decided opposition between the artist and his surroundings. At the same time, it raises against the established order of things a manifold protestation instinct with generous passion, haughty sarcasm or æsthetic detachment. Thus Romanticism becomes a literature of social conflict.' Byron and Shelley were both exponents of this conflict, and thus may be taken to belong to the same category. There are also points of similarity between the external features of their lives. They were both members of the British aristocracy : both died young ; both were unfortunate in their early training and unhappy in domestic life ; both tried to find an asylum in Italy and both had sung of liberty. But their differences are equally prominent, though not always clearly noted.

Energy which is sudden and violent in its outburst seems to furnish the keynote to Byron's inner life as to his overt action. This is the source of his strength as well as of his weakness. He had this *wild energy* and violent *passions* which issue out of it, as a sort of heirloom. His grand-uncle was a raving maniac who killed one of his relatives in a tavern-brawl ; his father was a brutal roisterer who persistently ill-treated his second wife, eloped with a peeress and suddenly left England to die in a foreign country. Byron's mother, in her moments of fury, would tear to pieces her dress and her bonnet. She would often insult her little son and lay violent hands on him. One day their quarrel grew so furious that the son and the mother each went privately to an 'apothecary's, enquiring anxiously whether the other had been to purchase poison and cautioning the vendor of drugs not to attend to such an application, if made.' Even the childhood of Byron was marked by violent *passion.* It is reported that when Matthews came to occupy Byron's rooms at Cambridge, Jones, the tutor, on putting him in, said "Mr. Matthews, I recommend to your attention, not to damage any of the movables, for Lord Byron, Sir, is a young man of tumultuous passions." At the age of eight, he fell passionately in love with a child named Mary Duff. He says, "My misery, my love for that girl were so violent that I sometimes doubt if I have ever been attached since. When I heard of her being married.........it nearly threw me into convulsions." At twelve he again fell madly in love with his cousin Margaret Parker and later in his life with many more women in rapid succession. Byron was equally susceptible to sudden gusts of the feeling of pity. He could not but help a man in need, and in Italy, it is said, he gave away a thousand pounds for every three thousand he spent for himself. His hatred was equally strong and vehement. It was directed openly against the established institutions in England—society, the church and the state—and their defenders. It burst forth with a peculiar virulence against Southey and the Scotch critics of the Edinburgh School, and was the source of his brilliant satires. Passion in Byron went hand in hand with a fondness for *quick muscular movements*, a restlessness which served as a goad. He took violent exercise in youth. Every day, for hours at a time, he boxed, fired pistols, practised the sabre, ran and leapt, rode and overcame obstacles. While at the University, " he spent a considerable portion of his time in the Cam, swimming and diving." His mercurial habits found further expression in his inability to live in peace at any fixed place and in his aimless wanderings on the continent. He roamed over Spain, Portugal, the Morea and Turkey in his early youth and swam across the Hellespont from Sestos to Abydos. On returning to England he tried to live a settled life but failed, and became a voluntary exile in Italy where he moved about from town to town. Geneva, Venice, Pisa and Genoa were some of his successive places of residence. Soon he wearied of his life in Italy, which was one of extreme dissipation and, like a wild horse that wants to breathe the keen open air, rushed out to experience new thrills in the historic country of Greece. It is well known how he took part in the fight for its liberation and died. The violence of his passion and his restlessness are to be connected with his dissipated habits. He ate and drank greedily during his nights of recklessness and once wrote, "Wine and spirits make me sullen and savage to ferocity—silent, however, and retiring, and not quarrelsome, if not spoken to.........They (my spirits) are low and get daily lower.........The proof is that then I must game or drink, or be in motion of some kind, or I was miserable."

Violence of *passion* and *restlessness* are certainly inconsistent with deep thinking. Thus introspection and self-analysis are impossible for Byron. This is exactly what Goethe means when he says, "The moment he (Byron) reflects, he is a child." Byron according to him " is quite too much in the dark about himself." Idealism is quite foreign to Byron's nature. Even in religious matters he would not like to have anything mysterious, abstruse or sublime. He says in a letter to Moore from Pisa (March, 1822):—" I am really a great admirer of tangible religion, and am breeding one of my daughters a Catholic that she may have her hands full. It is by far the most elegant worship, hardly excepting the Greek mythology. What with incense, pictures, statues, altars, shrines, relics and the real presence, confession, absolution,—there is something to grasp at. Besides, it leaves no possibility of doubt." It is noteworthy that Byron intensely loved the Old Testament and read it through even before he was eight years old, though he did not like the New

Testament. The cruel sternness of the ancient Hebrews was better ppreciated by this passionate youth than the mysticism of the Gospels.

Byron's poetry faithfully reflects his nature. Byron excels in describing *movement* and *passion* which constituted the essence of his own life, and he avoids subtle characterisation and psychological analysis. Action in his poetry is rapid—often sudden and violent. Battles, bombardments, cannonade, the galloping of the steed, the loud hurrah, the piercing shriek, the swift thrust of the rapier are his usual stock-in-trade, specially in the Romantic tales. As one reads in these the stirring verses, one instinctively feels the urge of action and movement. Here is the account of the charge in *The Siege of Corinth*:—

The steeds are all bridled, and snort to the rein;
Curved is each neck, and flowing each mane;
White is the foam of their champ on the bit;
The spears are uplifted; the matches are lit;
The cannon are pointed and ready to roar;
And crush the wall they have crumbled before.
Forms in his phalanx each janizar;
Alp at their head; his right arm is bare,
So is the blade of his scimetar;
When the culverins' signal is fired, then on!
Leave not in Corinth a living one.

Similarly stirring are the descriptions of battles and marches in *Mazeppa, The Island, The Giaour and The Corsair. Childe Harold's Pilgrimage* points to the restless travels of Byron's earlier years. So does *Don Juan,* inspite of its distinctly satiric purpose. Quite parallel to his description of *action and movement* is Byron's portrayal of *passion*—sudden and violent. In *The Giaour* the infidelity of a female slave is the starting-point of the story. Her punishment arouses terrible feelings of vengeance in her lover, followed by deep repentance. In *The Corsair,* Gulnare *suddenly* diverts her love from the Pasha to Conrad. In *The Siege of Corinth* a deep sense of wrong creates a *tempest* in the mind of Alp, the hero, which even his love for Francesca cannot quell. In *Lara* the pride of the hero is colossal and his murderous frenzy stupendous. Inspite of its serio-comic tone, *Don Juan* contains many episodes at the root of which lie violent passion and mental disturbance. Love in Byron's poetry has nothing sweet, graceful or mysterious in it ; it is not a spiritual experience, nor is it a means of uplifting the human soul to a higher level. It is not enough to say that it is gross and earthy—it is rather a reckless and stormy passion comparable to an ignited powder-magazine that blows to pieces the souls that seek union. The Giaour says:—

The cold in clime are cold in blood,
Their love can scarce deserve the name;
But mine was like the lava-flood
That boils in Aetna's breast of flame.
I cannot prate in puling strain
Of ladye-love and beauty's chain;
If changing cheek, and scorching vein,
Lips taught to writhe but not complain,
If bursting heart, and madd'ning brain,
And daring deed and vengeful steel,
And all that I have felt and feel,
Betoken love—that love was mine
And shown by many a bitter sign.

The transmutation of the poet's own life and experience into the *motifs* and imageries of his work, is obvious in the case of Byron. As Taine says, " There were internal tempests within him, avalanches of ideas which found issue only in writing." Again, "All other souls in comparison with him seem *inert*." Byron himself says, "I have written from the fullness of my mind, from *passion*, from impulse, from many motives but not ' for their sweet voices.' To withdraw myself from myself has ever been my sole, my entire, my sincere motive in scribbling at all—and publishing is also the continuance of the same object, by the action it affords to the mind which else recoils upon itself." He wrote to Dallas from Newstead in 1811, " You must excuse my flippancy, for I am writing I know not what to escape from myself."

Incapacity for quiet thinking which is the consequence of violent passion is responsible for Byron's faults of style—his bad rhymes, solecisms, slips, etc. Attention has frequently been drawn to ' the slovenliness and tunelessness' of much of Byron's productions and to his want of fine perception, as Arnold puts it, and critics have justly complained that Byron 'is not haunted by the true artist's fine passion' and that 'he has not the artist's nature and gifts'—the delicate touches of a Keats or a Tennyson. Feverish activity and passion are inevitably followed by reaction. In Byron's case too vehemence was succeeded by depression, and high spirits soon ended in lassitude. Byron worked by fits and starts, as it were. Even at school he proved himself capable of sudden fits of work, but of 'few continuous drudgeries.' Periods of idleness always alternated with periods of intense activity. Sustained work is based on understanding, patience and discrimination, and that is why Byron was averse from it. This characteristic of the poet is also reflected in his composition. As Matthew Arnold points out, his work is notoriously unequal. It has stanzas full of animation and grandeur, but they are quickly followed by what is unimpressive, flat and otiose. One wonders why Byron did not revise his inferior work, but he says, "I can never recast anything. I am like the tiger. If I miss the first spring I go grumbling back to my jungle."

The world of ideas has been marked off from the world of practice. The man of subtle intellect and pliant imagination is the denizen of the one, as the man of action, passion and impulse is the dweller in the other. In the latter movement and activity are highly useful, as are also passion and impulse which can readily communicate themselves to large masses of men and enlist their sympathy. Hence politics and propaganda offer the best scope for the activities of men of action or men with a practical turn of mind. Declamation and rhetoric are ready instruments in their hands. Byron says, "My qualities were much more oratorical and martial than poetical ; no one had the least notion that I should subside into poesy." Writing to Moore from Pisa in 1822 about the chances of his return to England, Byron says, "One thing only might lead me back to it, and that is, to try once more if I could do any good in politics." Morley remarks that Byron is 'most essentially political' and refers to his 'quality of political worldliness in its enlarged and generous sense of energetic interest in real transactions and a capacity of being moved and raised by them into those lofty moods or emotions which, in more spiritual natures, are only kindled by a contemplation of the vast infinitudes that compass the human soul round about.' Arnold notices that Byron was a greater political force than Shelley. Goethe emphasises the 'daring, dash and grandiosity' of Byron, and Swinburne refers to 'his immense force." Byron's oratorical manner and declamatory style can be easily connected with his practical bent of mind and his love of concrete, worldly transactions and of politics.

In politics, as in other spheres, sudden, intensive and vehement activity appeals to Byron. He possesses neither the knowledge nor the patience necessary for studying the slow evolution of social and political institutions, and whenever he is faced with social evil and political injustice, he wants to remove them by sheer force. He is lacking in historic sense and is unable to trace the origins of modern complex organisations through dim centuries to their distant sources. Social anomalies do not stimulate his intellectual and critical powers which alone can point out the means of their slow but sure elimination. They rather kindle in him fierce passion and iconoclastic energy—a spirit of rebellion which urges him to sweep them off at once. Byron is thus 'the poet of the revolution—the favourite poet of all the most high-minded conspirators and socialists of continental Europe for half a century' (Morley). His is 'the poetry of complaint and the idealisation of revolt,' 'of doubt, denial, antagonism and weariness,' 'of revolutionary welter, of vehement activity without a purpose, boundless discontent without a hope.'

Unlike Byron, Shelley was delicate and gentle in his childhood and had a very graceful appearance. He had a precocious *intellect* which manifested itself in his juvenile interest in natural science. At the age when Byron pored over the Old Testament, Shelley pursued with avidity the study of theories and principles. When only ten years old, he was charmed with popular scientific lectures delivered at his school at Isleworth. At Eton Shelley eagerly read books on Chemistry, Pliny's Natural History, Lucretius and Franklin. Experiments in Chemistry and electricity gave him intense pleasure. 'His own hands and clothes,' says Miss Shelley, 'were constantly stained and corroded with acids and it only seemed too probable that some day the house would be burnt down.' His friend Hogg says that the first conversation he had with Shelley at Oxford, consisted of an impassioned monologue from the latter on the revolution to be wrought by science in all realms of thought. His imagination was fascinated by the boundless vistas open to the student of Chemistry. When he learnt first that the four elements were not final, his joy knew no bounds. At one time, it is said, Shelley took an interest even in the medical science and visited hospitals in London in order to study it. His interest shifted from natural science to abstract thought as he advanced in years. Probably his bold enquiries into the nature of God had early led to his being called the 'Atheist' at Eton. At Oxford he read carefully Locke, Hume and the French essayists. He also studied ' School Logic' with avidity and " practised himself without intermission in dialectical discussion." He thought more than he read, though no 'student ever read more assiduously,' and his *intellectual* faculties were profoundly influenced by a study of the transcendental philosophy of Plato. But for physical sports he never showed any inclination. As a 'scorner of games and muscular amusements,' say Symonds, he became somewhat unpopular amongst his school-mates at Eton. While Byron practised boxing, riding and shooting for long hours at Cambridge, Shelley neglected physical exercise altogether at Oxford and became a visionary with glowing ideals. He interested himself in abstract theories like philosophic anarchism and atheism, and the result was the publication of the pamphlet ' The Necessity of Atheism" and his expulsion from the University. Shelley's love of *theory* and of ideals also manifested itself in his discipleship of William Godwin, 'the regulator and former of his mind.' In 1812 Shelley crossed over to Ireland and prepared an address to the Irish Catholics with the object of carrying on a propaganda for the 'great ends of virtue and freedom,' from which Godwin ultimately dissuaded him. He also wrote a declaration of rights, copies of which were sent out to the sea in boxes and bottles. About this time he personally met Godwin and imbibed amongst other theories his doctrine of free love.

Shelley's appearance itself has been described as breathing 'a vivid and preter-natural intelligence.' Medwin, Shelley's second cousin, emphasises the poet's rare *intellectual powres* when she says that the youth learnt the classical languages almost by intuition. Even in his childhood, so absorbed was he in thought that he often became oblivious of the external world. At times he seemed to have been dreaming,—now 'watching the clouds as they sailed across the school-room window and now scribbling sketches of fir-trees and cedars in memory of Field Place.' He was subject to sleep-walking, and 'he often lost himself in reveries not far removed from trance.' Symonds refers to 'the rapid and vigorous conversion of his soul to *intellect*' when ' his cheeks glowed, his eyes became bright, his whole frame trembled and his entire attention was immediately swallowed up in the depths of contemplation." This explains his avoidance of action and also of details. He is concerned only with broad principles and ideas. Though love of liberty and justice, and hatred of tyranny inspire many of his poems and find wonderful expression in them, Shelley could never form any workable plan of translating his ideas into practice. While Byron thought at one time of a political career for the uplift and reformation of English life and society, the business of the British Parliament had never any attraction for Shelley, and he read few newspapers. "He used to speak with aversion of a Parliamentary career and told Hogg that though this had been suggested to him, as befitting his position, by the Duke of Norfolk, he could never bring himself to mix with the rabble of the House." In his poetry he cares little for the narrative which is always slight and imperfect, and concentrates his attention on ideas and principles too colossal and sublime at times to find adequate expression in language.

Shelley's love of *intellectual* culture is fully revealed in his essays and letters. His taste for metaphysical speculation is often expressed in unambiguous terms. In a letter to Thomas Hookham, asking him to send some books, he refers to history as "that record of crimes and miseries" which he has to study only as a 'mender of antiquated abuses;' 'but it is metaphysical works to which my heart hankers.' 'One thing will you take care of for me? That those standard and respectable works on History, etc., be of the cheapest possible editions. With respect to metaphysical works, I am less scrupulous.' He writes to Godwin in 1817, 'In this have I long believed—that my power consists in sympathy and that part of imagination which relates to sentiment and contemplation. I am destined, if for anything not in common with the herd of mankind, to apprehend minute and remote distinctions of feeling, whether relative to external nature or the living beings which surround us, and to communicate the conceptions which result from considering either the moral or material universe as a whole.' Again, he writes to Peacock from Ferrara in 1818, 'I always seek in what I see the manifestation of something beyond the present and tangible objects.' Shelley's discussion of abstract topics in his essays shows the sharpness of his *intellectual* powers to which there is no parallel in Byron. It demonstrates that he learnt disputation and dialectic at Oxford to some purpose. He is always guided by a purely critical spirit, and his examination of every question has a tendency to bring out the underlying principle or idea. For example, poetry is, according to Shelley as it is according to Plato, indistinguishable from philosophy. It is the 'expression of the imagination,' is based on 'the principle of synthesis and has for its objects those forms which are common to universal nature and existence itself.' 'The great instrument of moral good is the imagination, and poetry administers to this effect by acting upon the cause. Poetry enlarges the circumference of the imagination by replenishing it with thoughts of ever new delight' (*A Defence of Poetry*). Love is an intellectual urge that broadens the personality of man. 'It is that powerful attraction towards all that we conceive, or fear, or hope beyond ourselves, when we find within our own thoughts the chasm of an insufficient void and seek to awaken in all things that are, a community with what we experience within ourselves' (*On Love*). Shelley's enquiries into the mysteries of life and 'future state' and his speculation on morals and psychology equally reveal his fondness for subtle *intellectual* activity and his capacity for incisive thinking. His essay on Christianity tries to remove the superstitious traditions that had clustered round its sublime teachings, and attempts to put on its creeds an interpretation consistent with a rational outlook. Shelley's interest in Greek Philosophy and Greek Art also shows clearly the bent of his genius. In this respect he contrasts strongly with Byron who was impressed more with the military achievements of Greece than with its love of beauty and knowledge. The religion of humanity which was the dream of Shelley, may be regarded as a precursor of Positivism, the highly intellectual creed of Auguste Comte. The thinking mind of Shelley looked upon prejudice and narrowness of outlook and sympathy as the greatest enemies of human progress. Bigotry was his abhorrence, as it is the product of intellectual torpor. He said once, "Here I swear that never will I forgive intolerance."

Shelley's poetry may thus be regarded as the product of the subtle functioning of the brains—it derives its materials and its nourishment from *intellect and imagination* and not, like Byron's work, from *passion* and *energy*. The subject-matter of Shelley's poems is not generally violent action, heavy blow, deafening sound and tumultuous feeling, as it is in the case of Byron's. Their most remarkable feature is the prominence of allegories and visions in which appear shadowy figures as symbols of abstract *ideas and intellectual principles*. "In his world," as Taine puts it, 'the laws of life are suspended or transformed. We move in this world between heaven and earth, in abstraction and symbolism.' In *Prometheus Unbound*, for example, Prometheus, that vast and splendid figure, stands out as the emblem of opposition to tyrannical power. Love of liberty in a wide sense is figured in *The Revolt of Islam.* There is a good deal of resemblance between it and *Queen Mab*, and inspite of what has been called its ' ardent Quixotism,' its intellectual basis, *i.e.*, its ' militant anarchism,' does not escape notice. Shelley's imagination is said to have run riot in *Alastor* where he describes scene after scene of cloying beauty ; but imagination is not here mere fancy—it is in close touch with intellect. Shelley himself says in the Preface to the poem that the youthful poet in *Alastor* ' drinks deep of the fountain of knowledge and is still insatiate. The magnificence and beauty of the external world sinks profoundly into the frame of his conceptions, and affords to their modifications a variety not to be exhausted......But the period arrives when these objects cease to suffice. His *mind* is at length suddenly awakened and thirsts for intercourse with an *intelligence* similar to itself.' When his search for this ' intelligence ' fails, the poet dies. The best illustration of Shelley's intellectual idealism is his conception of beauty. Sensuous beauty is certainly present in Shelley, and its appeal is often very strong, but he has a constant tendency to transcend the attraction of sense and to arrive at a conception of beauty that appeals to the *mind or to the intellect.* Reference may readily be made to *Epipsychidion* and the *Hymn to Intellectual Beauty.* The beloved in Shelley's poetry is indeed

> ' ....a mortal shape endued
> With love and life, and light and deity,
> And motion—'

but she is also

> ' An image of some bright Eternity;
> A shadow of some golden dream; a Splendour
> Leaving the third sphere pilotless; a tender
> Reflection of the eternal Moon of Love
> Under whose motions life's dull billows move ;—'
>
> (*Epipsychidion.*)

Her beauty is

> ....one intense
> Diffusion, one serene Omnipresence,
> Whose flowing outlines mingle in their flowing
> Around her cheeks and utmost fingers glowing
> With the unintermitted blood, which there

> Quivers......
> Continuously prolonged, and ending never,
> Till they are lost, and in that Beauty furled
> Which penetrates and clasps and fills the world.'
>
> (*Epipsychidion.*)

Intellectual Beauty in Shelley is supersensuous like the Pattern or Archetype in Plato, which imparts grace to all objects in this world. The poet asks,—

> 'Spirit of Beauty, that dost consecrate
> With thine own hues all thou dost shine upon
> Of human thought or form, where art thou gone ?
> Why dost thou pass away and leave our state,
> This dim vast vale of tears, vacant and desolate?'

The great Lake poet can very well be distinguished from Byron and Shelley. The circumstances of his life reflect to a certain extent the nature of his inner self. Even when he was at school at Hawkshed on the shores of Coniston, Wordsworth delighted to roam alone over the lonely countryside for long hours together. His later life was uneventful except for his travels on the continent, and he early retired to Grasmere near his solitary native Lakes. He loved its hills and valleys much more than human beings with whom he seldom mixed in society. It may be said that excitement and sensation were not congenial to his nature. Stirring events and movements (with the exception of the French Revolution in his early life) could not claim his sympathy. Science and Philosophy never attracted him as they attracted Shelley, for example. Hard reading was not the pleasure of his life as it was in Shelley's case. The account of his life at Cambridge in *The Prelude* (Chap. III) shows what was noticeable in his maturer years as well—how even the ideal of *intellectual* culture left him cold. His life was one of *silent meditation* unruffled by action, passion or even by intellectual efforts in the ordinary sense of the expression.

In his work his inner life certainly manifests itself. The full-blooded man does not figure there at all. Battles and tumults are not his favourite topics. The devious courses of human feelings and emotions and knotty problems of human life do not receive adequate recognition and treatment in his poetry. He did not, like Shelley, write treatises on Metaphysics, Psychology and Ethics, nor did he symbolise abstract theories and principles in his poems. These are informed with a rare quality—a sense of unruffled joy and bliss. They possess that 'healing power' which, according to Arnold, is an anodyne to the diseases and sores of the modern age. Yet passivity or quietism cannot be called the chief mark of Wordsworth's poetry—it is based on a positive realisation which, though not aggressive, is yet full of potency. There is 'a vast widening of soul's horizon' in his poetry which, to quote a distinguished French critic, 'is based upon an effort to conveyby simple means the impression of intensity.'

Wordworth's poetry thus reflects the full realisation of *spiritual power* which is different from, and stands on a higher level than, *intellect* or imagination and *passion* or energy. It is peaceful and static, and is manifested as contemplation, gentleness and bliss. Wordsworth was 'haunted by a sense that truth or bliss as the Final Reality was there directly before him, filling the whole compass of universe—if only the eye could learn to see it.' And he rid his mind of all sense-impressions, desires and passions, and avoided action as well as intellectual activity, while his inner eye had a full vision of Truth, Beauty and Good which constitute the Ultimate Reality. This is the

> Spirit that knows no insulated spot,
> No chasm, no solitude; from link to link
> It circulates, the soul of all the worlds.
>
> (*The Excursion*, Bk. IX)

Only some of the most salient attributes of the poetry and the inner life of each of the three poets have been discussed here. There are however rises and falls, heights and depths in the life and works of every poet—none can always keep to the same level. For example, Byron, the poet of *passion and energy*, rises on occasion to the intellectual plane. The *intellectual* Shelley—Shelley the dreamer and visionary—is sometimes tossed by gusts of passion, specially the passion of love. As Arnold says, 'He was extremely inflammable......When the passion of love was aroused in Shelley (and it was easily aroused), one could not be sure of him, his friends could not trust him.' His emotional abandon and his life of sensations may also be here referred to. But Shelley is decidedly great when he is intellectual. Wordsworth's life too was not always lived on the sublime *spiritual* plane of silent strength and illumination. At times he came down to a world of intellectual torpor and incoherent fancy, and the result was 'work altogether inferior, work quite uninspired, flat and dull' which was produced by him 'with evident unconsciousness of its defects.' But his best work is unmistakable and is suffused with that spirituality which is so rare in literature.

A DREAMER'S VISION

Śríschandra Vedántabhúshan, Bhágavatratna, B.A.

1

Asleep beside a flow'ry bank
  In Fancy's bow'ry grove,
Some curious webs of pleasing dreams
  With sweet delight I wove.

2

When, lo, freed from its dingy, dim,
  Dark, fleshly prison-cell,
My captive spirit wing'd its flight
  O'er Earth's close citadel.

3

In thrilling ecstasy it soar'd,
  In blissful mystic trance,
Through Love-lit Wonderlands in One
  Supernal weird Expanse.

4

Thou Wizard of Eternity !
  Mysterious Thy ways,—
How marvellous Life's Riddle solv'd !
  O let me sing Thy praise.

5

By touch of Thine abounding Grace,
  Blurr'd vision of mine eyes
How strangely quicken'd, clarified !
  With new-born sight I rise.

6

I glance around, and see Thy Form
  All formless, as I roam ;
My clod-rid soul finds built in Thee
  Its true Eternal Home.

7

No bar of race, no wall of space,
E'er stands 'twixt man and man ;
Wide o'er Infinity extends
Life's seeming little span.

8

I sense Thee everywhere ; I see
My Being one with Thine ;
In every body-temple shrin'd
See I my Self Divine.

9

I ope my eyes with peeping buds,
With birds my matins sing ;
In spring winds' giddy round I dance,
And joy in everything.

10

In babbling brook, in rustling leaf,
I tune my blithesome lay ;
In rippling stream, in surging sea,
I revel night and day.

11

I breathe in bliss, I bathe in light,
In wandering winds I fly ;
In twinkling stars I nightly gleam
In azure of the sky.

12

I float in clouds, I freeze in hail,
In thunder loud I roar ;
From 'neath the dusky vault of sky,
In balmy show'rs I pour.

13

In droughty desert soil I burn,
And quaff the drenching rain;
In cuckoo's rapturous melody
I catch my heart's refrain.

14

I saunter with the summer gale,
I suck and hum with bees ;
In children do I run, and race,
And ramble as I please.

15

I dip and swim in moonbeam flood,
In sunshine do I glide ;
I bloom in Beauty's Virgin Grace,—
Creation's crowning Pride !

16

I see myself in Time and Space
In form a millionfold,
Forever deathless, fresh, and young,—
I never shall grow old.

EDUCATION AND UNEMPLOYMENT[1]

SYAMA PRASAD MOOKERJEE, M.A., B.L., BARRISTER-AT-LAW, M.L.C.
Vice-Chancellor, Calcutta University

I must in the first instance return to you, Mr. Principal, my grateful thanks for the kind words with which you have welcomed me this afternoon. It has given me genuine pleasure to be in your midst to-day. Your college has to its credit a proud record of achievements which for more than one hundred years has influenced the course of educational activities of this province. Founded by Alexander Duff, a name still held in affectionate remembrance throughout the country, your college has called forth the services of many a brilliant teacher, European and Indian, who had dedicated their lives to the sacred cause of advancement of learning and the training of the Indian youth. It is a matter of no little satisfaction to the authorities of the college and its numerous well-wishers that with the passage of years it has not found itself in a state of exhaustion ; ancient as the institution is, it is rich with traditions, and still maintains its vigour and vitality. Thanks to the progressive policy followed in its administration, it continues to occupy a position of pre-eminence among educational institutions of the country. The report of the work and activities of the college which the Principal has just read out to us indicates the measure of success with which your college has thrown out a challenge to at least one other sister institution of the city to its continued right of being called the premier college of Bengal. I welcome the spirit of rivalry which I regard as entirely healthy. Let me express the hope that the result of this will be further improvement in the quality of work done in the best colleges of Bengal to-day.

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[1] Speech delivered at the Scottish Church College, Calcutta, on the 7th December, 1935,

The Principal has rightly referred to the loyal co-operation rendered by the members of the staff on which depends very largely the success of an educational institution. We must also take this opportunity of acknowledging with gratitude the value of the work done by its distinguished Principal himself. Dr. Urquhart occupies a unique position in Bengal to-day. As your Principal, he is an asset to your institution. But the work which he has done in a still wider sphere of influence where he has always stood for progress and efficiency, entitles him to be regarded as one of the spokesmen of the hopes and aspirations of young Bengal.

In recent times no report on educational work is deemed complete unless it has some reference to the question of the future of University education in relation to the problem of unemployment. It is no wonder therefore that your Principal has also referred to it. I have no desire to enter into a detailed discussion of this very complicated question to-day but I would like to make a few general observations. It is argued that the present system of education is bad because it cannot solve the problem of unemployment. The question assumes an acute form when despondency and disappointment follow the close of one's educational career. It is, however, a problem not peculiar to this country and exists in an abundant measure in other countries where the educational system is not equally defective. Many remedies are suggested by people who look at the question from different points of view. One school of thought urges a reduction in the number of educational institutions, a proposition which we must at once dismiss as narrow and short-sighted. Another school emphasises the need of institutions of aspecial kind which may divert the energies of students into different channels. I think it is now more or less agreed that the province stands in urgent need of special institutions, which would provide for training in varied pursuits so that our students may not be compelled to follow a course of instruction which is predominantly literary in character.

Here, however, there are certain considerations which we shall do well in bearing in mind. In all education the main cause of failure is staleness. Vocational or technical education also will be of no avail if we conceive of it merely as a system of giving our youths one specialised manual aptitude. We must guarantee that we do not take a mean view of technical training. It has been said that there are three main roads along which we can proceed with good hope of advancing towards the best balance of intellect and character : these are the way of literary culture, the way of scientific culture, the way of technical culture. No one of these methods can be exclusively followed without grave loss of intellectual activity and character. A mere mechanical mixture of the three elements will not produce the desired end. The problem for investigation will be to devise means of retaining the dominant emphasis, whether literary, scientific or technical, and without loss of co-ordination to infuse into each way of education something of the other two.

I would emphatically urge that there should be no suggestion of curtailing the present educational facilities which are already limited, unless and until the re-organisation has actually taken place and the existing institutions have been remodelled, or special institutions brought into existence in sufficient number, mainly by and through State aid. We cannot afford to face the risk of losing the little that we have now, even though it may not be the best that we should have, on the remote chance of the province being supplied at some future date with better equipped institutions answering to the changing needs of the community. I would urge that this practical aspect of educational reform should always be kept in view in the discussion of future plans and policies.

I would also point out that even vocational or technical education on a large scale is not by itself likely to solve the problem of unemployment. The Principal refers to this possibility and we share his apprehension. In recent years we have come across brilliant young men who have received first-rate training in different branches of Science, Technology or Engineering in this country or abroad, and it is pathetic how many of them still continue to add to the list of the unemployed. The main duty of the University is to impart the right type of teaching and training to its alumni. Such teaching and training should be as varied and complete as possible in accordance with the modern requirements of society. But it is quite a different thing to ensure that employers who stand in need of trained hands will absorb the products coming out of the University. Then, again, there is the question of turning the eyes of our young men to fields of occupation other than service.

Influenced by these considerations, we have urged from the University that an employment bureau should be established not as a purely University body but consisting also of representatives of Government and of various commercial and industrial interests. We may fight the menace of unemployment only if the University is permitted to act in close co-operation with those bodies and persons whose privilege it is to give employments ; such co-operation will be of mutual advantage to all parties concerned.

The question of reconstruction of University education is at present engaging the attention of various authorities, official and non-official. I cannot possibly deal with the details here. It is however important to remember that the task of reconstruction presents far graver difficulties than the work of destruction. The end in view will never be achieved except with the cordial and trustful co-operation of all persons interested in the solution of this question. The State must also be prepared to spend more on education than what it has hitherto done ; for no far-reaching reforms are capable of execution without generous financial assistance.

Standing in the presence of so many of my young friends, I cannot bring my remarks to a close without addressing a few words to them. Let me in the first place congratulate you on the success you have attained and the prizes you have won. I understand that although some of the prizes were available in cash, you preferred to receive books instead. This preference reveals a most praiseworthy tendency for which you deserve our special congratulations.

You are fortunate enough to receive your education in an institution which abounds in so many features of excellence; I hope and trust that you will make the fullest use of the opportunities which are offered to you for developing a healthy corporate life. I have no desire to hold before you a gloomy and despondent picture, but it is essential for you to bear in mind that we are now passing through a period of great strain and anxiety and we have to equip ourselves properly and efficiently for facing the battle of life. You have heard it often said that Bengal is lagging behind other provinces. I do not believe that, taking all things together, we are inferior in quality to any other province in India. The truth however is that while 20 years ago Bengal was the first in many spheres,—in the field of politics and in education, other provinces had not come up to the forefront. The situation is altered to-day. In almost every province we witness the growth of a new and vigorous life and a legitimate endeavour to improve its efficiency and quality. This only means that if we have to maintain our position as a first class province, we cannot afford to dream only of past achievements. We have to struggle hard and equip ourselves in the best possible manner. After all it is only the fittest who will survive. To you, my young friends, I would say, and say it with all the emphasis at my command, that it is for you to shape the future of your province. Take not the charge of inferiority lying down; accept it as a challenge to your sense of manhood and self-respect. The "cram-book spirit" which dominates our academic system also looms large in our every-day affairs. Remember that success can never be achieved by any 'short-cut' process. You have to toil and work hard during this formative period of your career and you will find that it will turn into a profitable investment. Whatever work you undertake, do it seriously, thoroughly and well; never leave it half-done or undone, never feel yourselves satisfied unless and until you have given it your very best. Cultivate the habits of discipline and toleration. Surrender not the convictions which you hold dear but learn to appreciate the points of view of your opponents. Remember that respect for and obedience to your superiors constitute no sign of weakness in human character. Abandon everything that is false, sham and hypocritical. Forget not that labour and social service form the two basic principles of life in society. Contempt for labour and indulgence in luxury make a person a parasite and perpetuate national subjugation. Use all in your power to assist others by doing at least one good deed every day, thus paving the way for the more important work of national reconstruction. Remember that the blessed work of helping the world forward does not wait to be done by perfect men and you are fully equipped for this task. Form the spirit of love and charitable sympathy for your friends, neighbours and different communities, endeavouring to work together in righteousness and to co-operate to the best of your ability.

Pray do not misunderstand me while I am speaking to you in this strain. I am addressing you as the future masters of your country's destiny and it is the duty of each one of you to understand the position clearly and thoroughly. If you shoulder this responsibility in all earnestness and strive hard to restore our beloved country to its position of honour and freedom, the era of humiliation and hardship will cease, the glory of our race will be enhanced and this glory will be yours. Let me hope and pray that under the fostering care of your college and University, under the influence of your home, you will train yourselves physically and morally, widen your intellectual activities and capacities, develop the spirit of bravery and perseverance, inculcate noble ideals and patriotism ;—in short, mould yourselves into good citizens of a united and regenerated India.

TO BRAJENDRA NATH SEAL

RABINDRANATH TAGORE

On the inaccessible heights of knowledge
Thou art soaring in supreme majesty,
O thou Pilgrim,
In regions where ridges of self-realization
embrace thy far-reaching vision ;
Where, from deep caverns emerge the Ocean-going Message
In rock-cleaving current, building ever new banks of Pilgrimage ;
Where, free-eyed mountain peaks stared piercing the mist of Illusion,
Reading the epistle of the Morn conquering darkness ;
Where Eternal Time appears in the stellar sphere,
turning the rosary of fiery globes in myriad lights ;
Where, on the heights of sunrise, appears that One
who resembles the Sun in glory,
Who unfolds through the drapery of the dying earth
the awakening of the world of Immortality,
Resounding the many-throated voice of ascetics:
" Listen ye creatures of the world,
Ye children of the Immortal,
I have seen the Supreme Person
Shining beyond darkness,"—
Where Man listens to superhuman message,
gains the radiant sight in a trice
and receives anew the intimation of the Infinite
on the frontiers of finite region.
Thou noble guest ! Thou seer in the penance-forest of Humanity,
Where in the heavens of meditation, in the interval of aeons,
The stars greet one another emerging from the deep ;
Where, on the canvas of the Imagination
The Adoration of Eternal Beauty
Is painted in diverse tones and colours.
The ineffable white radiance of that region,
Like a garland of glory from the gracious hand
Of the Goddess of Speech,
Bedecked thy lofty forehead !
Thou knowest me as thy friend,
The Poet in his folded palm of rhyme,
Brings thee the benediction of the Motherland,
And, in the time of parting,
I entwine this thread of loving regard in thy arm.

19th December, 1935..

Arts, Letters and Sciences

The Principles of Indian Art

The chief characteristic of the Indian temperament, moulded as it is by religion and philosophy, is its instinct to search for principles. To proceed from a principle, or a general law, to its application to action is the Hindu method—the reverse of the British temperament, which takes things as they are, and muddles through, and after achieving success, at last is surprised to discover that there was a principle all the time. The Hindu mind always seeks the idea first. " From above downwards " may well describe Hindu technique in everything.

This is particularly true in all forms of Indian art. The artist seeks above all things to express the idea. Everything, even the form, is subordinated to the idea. Let me illustrate. In painting, no Indian painter ever uses a model. Suppose he plans to carve a bull in granite ; every one of the tens of thousands of temples of Shiva has an image of his bull, and these granite bulls, small and large, are everywhere. He does not get a bull and model from nature. He has observed thousands of bulls—cattle are in every village and home ; from these memories he creates in his mind the idea of the bull. Then he sets to work to carve it. His object is not to make a bull which is true to nature in all details ; he plans to make the idea permeate the matter. If, in creating, his proportions are not accurate he does not consider that a defect ; he is creating not the image of any living bull, but the idea which materializes or clothes itself as a bull. The bull's passivity, his dignity and aloofness, his sense of being the vehicle of the God Shiva—these are what the artist intends to reveal. This emphasis on idea as above form is the hallmark of true Hindu art.—(*The Theosophist*)

China's Ministers of Beauty

Sister Daya in the course of discussing some aspects of Chinese art and aesthetics in the *Message of the East* says :

The mould into which Confucius sought to pour the mind of his people, had to do, it is true, with dignity and the great reserves of spirit, with etiquette based upon superiority of humanhood—if we may use the term—but it was none the less a mould, rigidly defined, and tending to fix the Chinese character in a medium which, if unmodified, would ultimately have crystallized into a prison-house of thought and action. To a large extent, this crystallization did come about, but what effect it would have had upon the artistic genius of the Chinese at that time, if left to itself, we cannot now be sure, because of the immediate counteracting influences of Buddha and Lao Tzu. Nor can we, at this present day, measure the extremes of unregulated, unsubstantial art expressions which would have resulted from a diet of Zen contemplation and the absolute freedom of Tao, undiluted by the form-sense of Confucius. Each influence played its restraining part. Yet, I would rather say, it was the Chinese mind itself, sane, balanced and aspiring, that with fine discrimination accepted only those influences which, when combined, would represent the wholeness of its well-grounded ideal and vision.

" Perfect art," says Mr. Binyon, " satisfies both our instinct for order and our instinct for freedom. Lao Tzu, said to have been born fifty years before Confucius, inspired the reaction of the individual soul against the communistic systems of the latter. The Confucian ideas tended in time to harden and freeze—a revolt was necessary. However, Mr. Okakura has suggestively observed, ' In this Eastern struggle between the two forces of communism and individual reaction, the ground of contest is not economic but intellectual and imaginative.' In all creative art there is a similar contest or dualism. For all art conveys in varying proportions, but inextricably combined, ideas of order and ideas of energy or freedom. Perfect art holds the two elements in equilibrium."

" The life-movement of the spirit through the rhythm of things," Hsieh Ho's first canon of painting, was however, surely liberated by Lao Tzu and by the great, deep inward seacrhings of the mind through Zen, rather than by means of the set forms of Confucian culture, even though it is these latter we have to think for the restraint which kept the movement of the spirit within the bounds of the beautiful. One cannot read the verses from the Tao Teh King without feeling that fluidity of freedom, which has its scriptural counterpart only in India's great Upanishads, in the Isa Upanishad, for example.

The Imagery of Poetry

Poetry has an essential quality of its own, and it is that quality which provides for its devotees such an abundance of wholesome pleasures. The question, which has given rise to great controversy, is, what is that quality ? My answer to that is—imagery.

The curious thing about imagery is that it differs enormously in all of us. No two persons are exactly alike. Therein, then, lies the secret of why everyone enjoys poetry differently.

Poetry in its widest sense is merely a number of words framed together by an artist under emotional stress. I refer, of course, to good poetry in the latter half of my statement. Now words immediately conjure up images. A stream, for example, is a small volume of water flowing down a hill in a ditch made by that water.

The important thing to note, however, is that when we are reading of a stream in poetry it is a particular stream and not even that, but a particular stream at a particular place.

We can add, then, that poetry is a matter of experience and can be very beautiful when the mind is full of beautiful images. Experience being such an important thing, too, it means that everyone visualises a poem in a different way. A person living in the south of England, in Devonshire, for example, will see a different stream when he reads a poem than the one who lives in the Highlands of Scotland, even though the poem is the same. Each have different associations.

To illustrate my remarks in a more striking manner, look at the following lines :—

The moan of doves in immemorial elms,
And murmuring of innumerable bees.

Here we have two haunting lines because the words allow us full scope for our imagery. What could be more beautiful than the two words appealing to our auditory imagery—moan and murmuring! Look how the nouns are made to agree—doves and elms and bees, words which bring out some of our finest visual imagery. We seem to hear "the moaning of doves" sighing through our minds from some dim past episode in our lives. We see nests of twigs on the top of some giant elm with the dove sitting placidly on two lovely white eggs. The branches of the elms are swaying gently in a warm southerly breeze, and all is quiet except for the rustling of the leaves and the moaning of the birds. What a pretty picture is unfolded before our gaze!

And murmuring of innumerable bees.

Who have not tasted the delights of lying on the green sward on a bright summer day, a bright sun sparkling from an azure sky, gaily feathered birds filling the air with their sweet tunes, and making one feel drowsy, innumerable bees buzzing about.

Keats and Shelley

These are the kinds of scenes which the poet offers us in his lines. We may hear of people talking of the imagery found in the poems of Keats and Shelley. They do wrong in saying that. The imagery is not found in Keats and Shelley—but in ourselves. The very images which they themselves had are lost in a past whose only remains are the painting or drawings made by the artists of those times. The England of their days is changed completely from that of ours, their thoughts and images could never be ours. Their very environment was moulded and looked upon in a different way from the scenes in exactly the same place to-day.

That is why the imagery does not lie in their poetry but in our own minds. What they have done which other inferior poets fail to do is to give us the best words for enabling us to conjure up the images which we have been amassing unconsciously all our lives. People enjoy reading their poetry because it permits this—not simply because other people have said their poems are exquisite. Such lines as:

The murmurous haunts of flies on summer eves,

touch our very souls, drawing out all that is pure and fine in us. They enable us to forget the material things of our existence leading us to a fairy land of wonder and delight. Every type of scene is described by the poets allowing us to pour out our imagery in beautiful, tumbling cataracts of pleasure.

Seated on the shore she sees ships with shimmering sails on the shining sea.

Every word there can be packed with memories of happy times spent by the side of the glistening waters of the sea. "The shore," with auburn tinted sands and pearly shells, the white sails of majestic ships sailing for some distant land and shimmering in the sun, fanned by a gentle, fresh breeze ladened with ozone, and the sea a huge mirror reflecting the glories of Heaven itself—flash vividly before our eyes once more when we read it.

Sublime as Milton's immemorial theme.

Yes, the hidden quality of poetry is surely found in its imagery. By its aid the poet allows all that is beautiful in our souls to come bursting forth, deluging us with its splendour. Truly we owe a great debt to poets such as Milton, Keats, Shelley, Shakespeare, Burns, etc.—a debt which can never be repaid.—(Martin—*Great Thoughts.*)

The Shape and Size of the Earth.

The fundamental problem of geodesy is the accurate determination of the form of the Earth or the deviations of the actual geoid from the international ellipsoid and also study the dynamic causes that bring about a change in this form, the guiding principle being the principle of isostasy.

The problem of the determination of the form of the earth resolves into the following:—

(1) Observation of the mean levels of the sea; therefore a study of the tides in the oceans at different places.

(2) Observation of the surface inequalities. This involves levellings to determine the height, etc., by means of spirit levels and telescopes.

(3) Determination of distances on the earth in different directions. This is done by a system of triangulations by means of chains of standard lengths made of invar to determine the distance of two stations along what is called a straight *base line*. A precision theodolite enables the position of a third station to be observed from the first two by noting from each the angular separation of the two other stations. This is extended through a large number of stations to those hundreds and thousands of miles distant. By assuming a mean form of the geoid the longitude and latitude (geophysical) could be measured with respect to a standard station, chosen centrally.

(4) Determination of the astronomical latitude by observation of the azimuths of two stars one on either side of the zenith, or vertical or plump line, at the place of observation by means of telescopes.

(5) Determination of the astronomical longitude by observing the local time by the transit of stars over the meridian and simultaneously getting by means of accurately adjusted chronometers or time signals times from some place of reference whose longitude is assumed.

(6) Comparison of 4 and 5 with 3 gives an expression of the deviation of the plumb line, or of the direction of gravity from the vertical (the perpendicular to the international spheroid of whatever general geoid that its best). This gives gravity level surfaces.

(7) The curvature of the plumb line measured by the torsion balance of Baron Otvos. One type of this balance in which two equal weights are attached to the ends of a beam suspended at the middle with a quartz fibre gives the gradient of the gravity deflection along two directions. A second type in which one weight is above and the other equally below the beam enables the gradient to be measured in magnitude as well.

(8) Determination of the absolute intensity of gravitation at different places by means of pendulums.

(9) Determination of the intensity of gravity on sea, by means of a barometer to be read correct to 0·01 mm. and determination of boiling

point of pure water to an accuracy of 0·001° C., in that with change a gravitational intensity along the pressure read off remains the same ; the boiling point however indicates the change.

(10) Purely astronomical measurements of the precession of the equinoxes. They enable the form of the earth to be calculated. If the earth were perfectly round, there would be no precession. (*Current Science.*)

Headache

Pain in the head—*i.e.*, pain which we refer to the interior of the skull. It is distinctly a mental interpretation of some abnormal and generally harmful process which is occurring in the organism. We cannot class it as a sensation but rather as the perception and interpretation of sensation by the mind.

It is not certain in which portion of the central and peripheral nervous system can headache originate, but this is known that all headaches are perceived in the innervation area of the trigeminus and of the sensory branches of the upper cervical nerves. Very severe headaches are associated with all intra-cranial diseases leading to irritation of the meninges—particularly the dura mater.

Headache in the strict sense of the term is pain felt in the interior of the skull as the result of irritation of the dural branches of the 5th nerve.

It may be unilateral or bilateral. When bilateral it generally is an indication that the underlying cause is of systemic origin. While if it is unilateral, as a rule it is an indication that the cause or causes acting to produce it are also unilateral in this origin, and it will be wise to look for the cause in organs associated with the skull, *i.e.*, the eyes, ears, nose, teeth and also the throat which in many cases is at fault.

I will not go into the location of the pain caused by eye-strain, intranasal or sinus defects, etc., but this is an important point that pain due to nasal obstruction is in the region of glabella and will be relieved by a cocain-spray or by steam inhalation, etc. Inflation of the middle ear relieves headache when due to the ear.

Headache may be a comparatively independent affection and remain so throughout the greater part of life. Although in such case it may sensibly prejudice the enjoyment of existence and interfere in no small degree with the capacity for work it is nevertheless, in this form, no dangerous evil, nor threatening to life. But here also, as we shall see, precise diagnosis and differentiation of individual varieties are by no means always easy, although these are essential preliminaries to an efficient treatment. On the other hand, headache is one of the commonest symptoms of the most diverse complaints. Mild and severe, acute and chronic—there is hardly an organ in the body damage to which is not accompanied by symptomatic headache, and in some of these cases it may stand in the foreground of the whole clinical picture.

It may be the first sign of a severe disease. For all these reasons every case with the complaint of headache must be submitted to a minute and complete examination Most of us dismiss such patients with a superficial examination or none at all and prescribe the first anti-neuralgic remedy occurring to us. Not only the nervous system but the organs of the thoracic and abdominal cavities, pulse, blood, urine, eyes, nose and throat, must be carefully examined.

At Home and Abroad

A University for Kerala ?

A deputation of the Kerala University Committee, consisting of Messrs. A. V K. Menon, Principal, Zamorin's College, Calicut, Ulloor Parameswara Aiyar, Mallcor Govinda Pillai, M. Govindan and Changanacherry Parameswaran Pillai waited on the Dewan of Travancore last week. The deputation had presented a memoranda on the question of establishing a Kerala University to the Dewan and the main point urged by the deputation was the appointment of an official committee representing the Government of Cochin and Travancore to explore the possibility of establishing a Kerala University and how the co-operation of the Madras Government was essential in the matter. The Dewan promised to consider how they might proceed to ascertain the attitude of the Madras Government regarding the appointment of an official committee representing the three Governments to explore the possibility of establishing a University for Kerala. It is understood that a deputation of the Committee would wait on the Madras and Cochin Governments to impress upon them the views of non-officials regarding the proposed university.

Students' Demonstration in Lahore

More than a month's agitation against the decision of the Punjab University to hold two papers daily instead of one as heretofore during the University examination, came to a head last week when 3,000 students from different colleges demonstrated in front of the Senate House. They took out a " mock funeral " procession which was dispersed by the police after a mild lathi charge, wherein about half a dozen students were slightly injured.

Situation in Lahore

In view of the improvement in the communal situation in Lahore, special precautionary measures taken to deal with the situation arising out of the recent disturbances are being gradually relaxed. The squadron of Cavalry drafted from Lahore Cantonment, which was stationed outside the Kotwali has been withdrawn as also about 100 troops. Police and military pickets, however, continue in the danger zones, but their strength is being gradually decreased. Curfew hours have also been reduced by one hour, restrictions being now applied from 10 P. M. to 4 A.M. Police are energetically pushing forward the campaign against suspected persons and so far 50 have been arrested. The order prohibiting swords, kirpans and other weapons is being strictly enforced and the arrested persons are being summarily tried at the Kotwali and fined from Re. 1 to Rs. 5 each. A Sikh youth was fatally assaulted on recently in Wazirkhan Thauk in the city, it is alleged by some Muslims who ran away. Police and military pickets have been posted on the spot and the authorities are making efforts to avoid the spread of trouble.

Reduction in Rates for Telegram to Britain

A reduction in the India=United Kingdom telegraph rates is officially announced. A communique says that from December 15 the rate per word for telegrams to Great Britain and Northern Ireland will be reduced (1) from 15 annas to 14 annas for ordinary, (2) from 9 annas to 8½ annas for code, (3) from 7½ annas to 7 annas for deferred and British Government telegrams and (4) for French Government telegrams from 10 annas to 9 annas. The rate for DLT's will remain unchanged at Rs. 7-13-0 for a minimum of 25 words *plus* each additional word at As. 5.

Textile Duties

The Special Indian Tariff Board has released for publication the various memoranda submitted by the Lankashire Cotton Textile Delegation, the Bombay Mill-owners' Association and the Ahmedabad mill-owners' Association, the various Chambers of Commerce and other commercial associations. The main feature of the memoranda is that while the Lankashire Delegation strongly urge uniform reduction in the existing uniform 25 per cent. *ad valorem* customs duty on cotton piece-goods, Indian Mill-owners, as represented by the Bombay and Ahmedabad Associations, strongly plead for the retention of the present scale of duties.

Mysterious Disease in Bengal

A mystery disease has broken out in Bengal and so far efforts to identify it have failed. The disease was recently reported from a place within 20 miles of Calcutta. Similar disease was very recently reported from the several States in America, where it had been named "Acute Lymphatic Choreo-Meningitis." Investigation has already been undertaken by the Bengal Government, but no bacteria have yet been isolated in blood culture of the patient suffering from the disease. The disease is characterised by a tingling sensation in the lower limbs with headache and giddiness followed by irregular involuntary muscular contractions. It is stated to have some connection with rheumatism and is akin to chorea.

Harijans denounce Hinduism

Vehement speeches denouncing Hinduism and the treatment meted out by caste-Hindus to Harijans were made at a public meeting of Harijans at Nagpur, very recently, Baba Patitbavandas of Nasik, presiding. Speakers reiterated complete confidence in Dr. Ambedkar's leadership and supported his decision to abandon Hinduism, which, they said, was "a religion for weak and effiminate people" and exhorted Harijans to embrace Islam, so that they might live in this world as self-respecting men. Instances of caste-Hindu tyranny were quoted and placards denouncing Hindu scriptures featured. During the closing stages of the meeting, cries of "Alla-ho-Akbar," were raised from the audience, when the President, speaking, favoured their conversion Islamward.

Italo-Ethiopian War

Last week saw the renewed activity of the Italian airmen on the northern front. More than a thousand bombs, explosive and incendiary, were dropped on Dessie where the Ethiopian Emperor was staying. The American hospital, bearing the Red Cross sign, was hit by the bombs and some hospital tents were burned. The casualties of the air raid on Dessie were 80 killed and 200 injured. The Emperor has protested to the League against the bombardment of an open town and hospital buildings. This bombardment is denied by Italy and Marshal Badoglio, in a communique, says that the reconnaissance squadrons flew over an enormous encampment of many thousands of Ethiopian armed men in the neighbourhood of Dessie and bombed the new camps. On the other hand, seven doctors of the American hospital state that the hospital was the first object hit in Dessie in the rain of bombs from 12 aeroplanes, and that two wards, instruments, a road annexe and a surgical tent were destroyed. Forty bombs were dropped on the Red Cross enclosure. Gondar was also heavily bombed by Italian planes. It is reported that the Ethiopian troops are preparing a determined resistance against the Italian advance.

Proposal of Peace

Sir Samuel Hoare and M. Laval conferred last week at the Quai D'Orsay, Paris, in the presence of Mr. Maurice Peterson of the British Foreign Office, Sir George Clerk, British Ambassador in Paris, Sir Robert Vansittart, Permanent Under-Secretary for Foreign Affairs, and French experts. A communique, issued on behalf of M. Laval, after the meeting, says that the two Ministers declared that there was complete agreement between the two Governments for the pursuit of a policy of close collaboration regarding the Italo-Ethiopian conflict. The Franco-British peace plan proposes the cession to Italy of double the amount of territory previously suggested, according to a well-informed source. Italy will get the whole of the Tigre province with the exception of the city of Aksum and also the Ogaden and Danakil country with sufficient land to support a million and a half of colonists. Ethiopia will be offered the port of Assab with a corridor to the sea, but, in the event of Italy refusing to cede Assab, the British are still willing to surrender the port of Zeila. On the other hand, it is stated that the Emperor will refuse to cede any territory. The Ethiopians think it unreasonable that they should be expected to yield an inch of territory and declare that Italian success has hitherto been negligible.

Mussolini speaks!

The Italian Chamber of Deputies was packed from the Galleries to the floor with a perfervid audience when Sgr. Mussolini opened the autumn session with a war speech. Referring to the sanctions, he said that in the last hours the situation had slightly improved. There had perhaps been a slight mitigation of the proposed impositions. "But I must caution you against too much optimism. We have been asked to make known our unalterable requirements. These were transmitted to the French Government in October but, instead of proposals, we were greeted with sanctions by nations to whom Italy bore the first element of civilisation." Sgr. Mussolini declared that no siege, no coalition however numerous, would divert Italy from its goal. Referring to Sir S. Hoare's wishes for a strong Italy, expressed in the House of Commons in the speech of December 5, Sgr. Mussolini said this was not possible if the problem of the integral security of Italy's East Africa colonies was not solved. The proposed embargo on petrol would gravely prejudice the development of the situation.

Italy's Plan to frustrate Oil Embargo

Despite the Italian Government's denial, the Rome Correspondent of *Le Matin* asserts that negotiations have been successfully concluded between Italy and the Standard Oil Company of New Jersey whereby, if the oil embargo is voted at Geneva, the company will furnish Italy all the oil it requires. In the event of a blockade of the Mediterranean, the needs of the Italian expeditionary force will be covered by sending a consignment *via* the Far East. The Italian Government in return will give the company a 30-year monopoly of the supply to the Italian Government of oil. The correspondent also declares that Italy has discussed with the American firm the question of the opening of a credit of a thousand million gold lire to develop Albanian oil-fields whence an Italian Government official is reported to have said, Italy can obtain within a year 300,000 tons of oil annually.

Situation in North China

"The Nine Power Treaty made China's sovereignty dependent on other signatories and China should denounce it if she is really an independent state," declared the Japanese Foreign Office Spokesman. He vaguely suggested that Japan considered the Pact unsuitable at present owing to the changed circumstances in the Far East. The city of Peiping is in a state of panic. Japanese planes roaring overhead are spreading fears that the Japanese military authorities are ready for direct action. It is reported that 60 Japanese planes will shortly be proceeding to Tientsin. The gloom has been increased owing to the report that the Japanese emissary, Major-General Doihara, has informed the Nanking Government that nothing short of complete autonomy for the five northern provinces will satisfy Japan. 100 Japanese Infantry have proceeded to Tungchow, the capital of the new autonomous state of Eastern Hopei.

America's Appeal to the Nations

Mr. Cordell Hull in a statement, issued in response to press enquiries, gives notice to the world that the United States Government does not look with equanimity upon the Autonomy movement in North China and calls on all nations to respect the existing treaties. He does not mention Japan in the formal statement, but observers believe he is alluding to her and the treaty in which he is principally interested is the Nine Power Pact.

British Warships

It is officially announced that the British warships stationed at Gibraltar are going on a cruise and are proceeding to a spot in the Atlantic within easy reach of the Straits. The suggestions that the move is intended as a friendly gesture to Italy are declared in well-informed quarters in London to be not justified, the cruise taking place in the normal course of Fleet exercises. The ships, though literally leaving the Mediterranean, will never be far from Gibraltar.

Britain's Relations with Egypt

Sir Samuel Hoare, replying to Dr. Dalton, during the foreign affairs debate, last week, said that the British Government did not disguise the fact that, as experience had shown, neither the 1923 nor the 1930 constitution was suited to Egypt, although they had accompanied this advice with the repeated suggestion that steps should be taken with a view to drafting an organic law, acceptable to all the elements in Egypt. The letter, which the Prime Minister had addressed to King Fuad on April 17 last, indicated that this suggestion did not conflict with the Prime Minister's views. The suggestion was to the effect that no one opposed a return to parliamentary life at the proper moment, but it was for the Egyptian Government to study the question in all its aspects with a view to finding a form of constitution suitable for Egypt's real needs and it was for the Egyptian Government to decide the manner of elaborating this suggestion, preferably by drafting by a committee comprising elements of all parties. Sir Samuel Hoare hoped that this would dispose of the idea that it was the British intention to impose any veto on a return to constitutional life or to dictate the form of law on which it should be based. The establishment of Anglo-Egyptian relations on a permanent, mutually satisfactory footing, he added, was receiving their earnest and constant consideration with a view to finding the best means of achieving this result. Sir Samuel Hoare declared that the British Government had no intention of letting the matter drift. But it was obviously impossible in the midst of their war pre-occupations simultaneously to engage in negotiations on a matter of such importance.

Trouble in Egypt

Disturbances broke out again in Cairo, last week. Five hundred students and a thousand riff-raff, congregated in the Saidazainab district and there was much stone-throwing and some damage. 4,000 students gathered at Giza University, outside Cairo, with the intention of installing a "Martyr's Memorial" in the University Gardens. Afterwards, they started on a march to Cairo. The Governor of Giza ordered the bridge to be opened to prevent the crowds from entering the town. Later, the students came into collision with the police and one British officer was hurt by stone-throwing. The police were later obliged to fire in the air, owing to the students stoning them. The Egyptian infantry and cavalry were called out as a precautionary measure, following renewed rioting. Students on strike set fire to tram-cars, stoned and turned hoses on the police, who fired shot-guns as a warning but the aggressors were out of range. School girls then replaced their men relatives and friends. The earlier instructions to the police to deal leniently with students have been cancelled. The Minister of the Interior has been authorised to use violence if necessary. All the faculties of the Egyptian University, which were to be reopened on December 1, are closed indefinitely.

Riots in Bucharest

Several were injured and 130 arrested in anti-Jewish riots in the law courts in Bucharest on the occasion of the election of the Bar Council. The trouble arose owing to the movement to limit proportion of Jewish barristers to five per cent. which is the proportion of the Jews to whole population, while, at present, 15 per cent. of the barristers are Jews.

Young barristers joined rowdies and tried to prevent Jews voting. Following the announcement that the anti-Jewish group had won the election, there was fresh rioting.

Gen. Goering on thesacrifices ahead

Food-hoarders, grumblers, churchmen, reactionaries and the foreign press were castigated by General Goering in a two-hour speech in Hamburg, last week, justifying German rearmament in the interests of world peace. General Goering declared "Once we were the anvil for a hundred hammers, now we are the hammer." A thunderous negative greeted the question. "Shall we hesitate if we have to choose between butter and freedom?" He declared that brutal strictness would be enforced to deal with foodhogs. The sacrifices ahead would be equally distributed and armament profits, like war profits, would not be allowed.

A Fascist plot

Twenty persons were arrested at Tallinn when the police surprised a secret meeting of the leaders of the illegal " Fascist Old Soldiers' League." The documents seized are said to show that the Fascists have been plotting forcibly to overthrow the Government and replace it by an administration, headed by the Esthonian Fascist leader, Dr. Sirk.

Bomb outrages in Athens

Three bomb outrages occurred in Athens, last week, outside the residences of the Air Force officers, Lt.-General Hatzisapantou and Colonel Ceconomou, and the printing offices of the Venizelist newspaper, "Neso Kosmos," and the anti-Venizelist organ, " Helleni Commelon." There was no loss of life.

Members of Japanese religious sect arrested

Thirty members of the Comete, a Japanese religious sect, have been arrested as the sequel to a raid by the Police on the sect's headquarters at Kyoto, according to the Rengo Agency. It is alleged that proofs were discovered that the sect was spreading ideas " contrary to the Japanese constitution." The Comete advocates the assimilation of Christianity, Buddhism and Shintoism and has about three million members.

British Miners' Conference to be summoned

The British Miners' Federation has decided to call a National Conference on December 18 to decide their future action on their demand for increased wages. The decision follows a fortnight's inconculsive negotiations, conducted by the Secretary for Mines, Captain Crookshank. The representatives of the Miners' Federation informed Captain Crookshank that the suggestions hitherto advanced on behalf of the owners, could not be regarded as a satisfactory basis for a settlement and that the Federation, therefore, had decided that they had no alternative but to summon a National Conference. Meanwhile, Captain Crookshank is continuing his negotiations with the owners.

The World Around

Mr. Bernard Shaw advocated that convicts should be put into dress clothes and sent to symphony concerts. Yet we have always understood that Mr. Shaw was a humane man.—*Punch (London).*

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A large number of people have solved the problem of what to do with their leisure. They sit around and cuss the Government.—*Mobile Register.*

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"Are there any optimists left ?" some one asks. We think so, but what we're far more interested in knowing is, are there any optimist right ? —*Montreal Star.*

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As Japan states her position, she merely wants to do the gentlemanly thing for the great wall-flower.—*Louisville Times.*

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New U.S. Trade Pact with Russia is described as vague. Evidently the Pact takes its character from the trade.—*Dallas Morning News.*

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'A Communist Does Change His Spots ' says a headline. Then he is not a Real Red.—*The Bombay Chronicle.*

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" Mussolini," says a writer in a North India contemporary, " is no new phenomenon on the political firmament." Now he is a 13-year old meteor. —*The Bombay Chronicle.*

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His Holiness the Pope has denounced Italian treatment of Sunday as a week day as " the profanation of the Sabbath" and a great crime. But we venture to suggest that it isn't as great a profantion of Christianity and crime against it as bombing and machine-gunning poor Abyssinians not only on week days but also on Sundays.—*The Bombay Chronicle.*

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The two men who were arrested in Turkey the other day in connection with an alleged plot to assassinate Kemal Pasha have been released. So, after all, M. Ataturk's dictatorship does fall far short of the model as represented by Signor Mussolini or Herr Hitler.—*The Bombay Chronicle.*

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Mr. Ramsay MacDonald solemnly announces that the " National Labour Party " would stand by the miners. And the " National Labour Party " is, of course, constituted of the father (Ramsay), the son (Malcolm) and Mr. J. H. Thomas.—*The Bombay Chronicle.*

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The President should be a happy, contented individual, for once upon a time he said he welcomed constructive criticisms.—*Indianapolis Star.*

Abstract

A SURVEY OF THE CONTINENTS

In these conflicting days Mr. C. F. Andrews surveys the Continents from the standpoint of a humanitarian, which idea, he hopes, will merge into oblivion the question of racial discrimination and prejudice. Our author observes in *The Visva-Bharati Quarterly*:

> In order to tell my story, I shall begin, not in the order of my own experience, but rather from the point of view of the history of the world ; and here Asia takes the first place without a rival among the great Continents. For Asia was surely the Mother of the human race ; and through many historical generations, it was from Asia rather than from any other Continent that there went forth words of spiritual wisdom and supreme religious message. If I had to take the key-note and secret of Asia, I should name it at once in a single word " Religion," using that great word in the sense of the realisation of the unseen spiritual world which moulds and fashions our human lives. The two personalities, who have left the deepest impresssion on human history, Gautama the Buddha and Jesus Christ of Nazareth, were both born in Asia. So was Muhammad, the Prophet of Islam. It is also a striking fact that has often been repeated that every great founder of religion was born in Asia. For there is not a single universal religion in past human experience that did not spring from Asia.
>
> India stands in the very centre of Asia, as one of its greatest countries and India is the home of many religious movements. There was one man born in India, to whom I have already referred, whose religious genius is only second to that of Christ, namely Gautama the Buddha. He lived five hundred years before Christ, and taught men and Women in those early days to forgive one another instead of retaliation ; to follow their conscience with pure minds and to sacrifice life itself for the good of humanity. Gautama, the Buddha, has not yet come to full recognition in world history. What he really did for our race is not yet understood. In the West, we have hitherto not learnt fully how beautiful was his character and how great was his influence. Yet the whole of Asia, from western India right across to Japan, owes some of the best part of its civilisation and its culture, in the deepest moral sense, to Gautama the Buddha. It was through his teaching of love and compassion, that one half of the human race became kindly, peace-loving, humane people, instead of turning to war, bloodshed and violence.
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> But India did not merely produce in the past one great religious and moral teacher like the Buddha and then stop exhausted. She is still fruitful in such genius and personality.
>
> Turning aside to Africa, which at one point of Suez and the Red Sea is linked closely with Asia, we must remember that Egypt, which faces the Red Sea, has remained almost a part of Asia during the centuries and has been united with Asia in a hundred ways. Egypt has learnt the wisdom of the East and has been constantly in touch with the greatest spirits of the East. Thus Egypt itself is rather a highway between Africa and Asia than typical of Africa alone. Its geographical position is intermediate.

Africa itself is best represented by the dark races which inhabit the centre and south and west. These are still the youngest races of mankind who have their great future still before them. I have lived among the Bantus in East and South Africa and have received the friendship of the Zulus. Also I have lived in Uganda close to other African tribes. One thing has impressed me about Africa more than any other. I have also lived in West Africa. In all these visits I have found that the soul of Africa has come remarkably in touch with the rhythm of the universe. The African, who belongs to the youth of the world, is truly imaginative and emotional. He is filled with that throbbing impulse of the music in the world which is near to pain and joy alike.

The African soul is not dulled and dimmed by long sophisticated civilised usage. It is still in its freshness of early youth and it has an imposing future before it. Of all the continents in the world that I have ever travelled in—and I have travelled in every one—there is none which has given me such a sense of future possibility, of future greatness, of future gifts for humanity as Africa. Therefore, I have learnt deeply to hold in reverence the African people whom I have met. The importance of Africa in world history in the centuries which are still to come is as certain to me as the present greatness of Europe and the ancient grandeur of Asia.

Now I come naturally to my own continent of Europe. Here we have a continent which has given to the world, more than any other, its rational aspect. Asia has been immersed in divine mystery. Africa has dealt hitherto with childlike imaginations, beautiful and full of promise. But Europe has come down to this concrete world wherein we live, this solid world of fact, of reason and intellect. Europe has been solving problem after problem of this material earth concerning the nature of the universe in its rational aspect,—problems of science that had never been solved in any other continent before. That is Europe's greatest modern gift to humanity and it is still being offered with both hands in abundant measure.

Let me, for a moment, turn back to the furthest South and approach Australia, one of the newest continents to be explored, and one where the population is still so thin that there are hardly three people to every square mile who have all come from Europe. Australia has a fascination of its own, and it is already showing signs of what its future gift to the human race will be. It is working aut the problem of the planned social and economic welfare of mankind ; how man and woman can live together without the awful burden of misery and poverty and war that exists in every other continent. It is seeking to show how a whole united area of the world of mankind can advance and progress together equally without any slums at all. To me, it has been a remarkable experience to go through city after city in Australia and to search through each and find practically no slum life in them. I was able to find working men living with all the comforts and conveniences of the richest men in other lands, and this was not in one city only but in every city and in the country districts as well.

It was a startling experience ; and it was so unique that I have not yet ceased thinking about it. There are dangers ahead—dangers of selfish exclusiveness. The White Race doctrine has an air of hostility and exclusiveness about it that other-neighbouring races must in the end resist, as the world becomes over-populated. Nevertheless, in their own way, Australia and New Zealand are solving human difficulties which no other peoples have so nearly carried to a happy conclusion.

Last of all I come to what is called the New World—the world composed of the two continents of North and South America. What is the real achievements of North America ? Let me take that first and then I will go to South America last of all.

North America owes its own original modern civilisation to Europe. There were material civilisations before Columbus came, but they did not survive. This earlier population perished before the irresistible advance of the Spanish conquerors. Therefore, just as in Australia and New Zealand one of the European races is to-day working out a new destiny, so also in North America the European races combined have found a new field of human experiment. What then has appeared to me the one outstanding feature of North America as I have tried to explore and appreciate it ? How does it differ from Europe ? How does it also differ from Australia ? I have found this question very hard to answer. But at last it has seemed to me that North America is going to give us a new, creative and architectonic view of human life,—that is on one side material, based on solid earth, but stretching up to the skies in its ideal aspects. I have never forgotten the sight which first greeted me in the New World, when I opened my eyes outside New York Harbour and saw those soaring buildings reaching up to heaven and yet based on rock as firm and as strong as the eternal mountains.

South America, I have left to the last. There can be no doubt left in my own mind, that it stands for racial equality and racial fusion. Amid much that has been crude and reactionary, in its past history, there has been this one factor which has stood out like a beacon pointing the way to a weakening down of barriers of colour and race in the future when all humanity shall be one.

News and Views

[A monthly record of News and Views relating to Cultural and Academic Institutions, Events and Movements in India and out side.]

The World Conference of Education

The recent World Conference of Educational Associations was a great success in almost every direction. There was a representative attendance from many countries of the world and the idea of synchronising it with other international organisations of teachers brought together a very large number of people interested in problems of education. Lord Halifax, Sir Gilbert Murray, Sir Michael Sadler and the Rt. Hon. Mr. Fisher took part in the proceedings of the Conference and added to its authority and prestige. Considerable stress was laid, during the proceedings of the Conference, on the need for fostering peace in the world and on the part which members of the teaching profession can play in advancing such a happy consummation. There was an excellent Educational Exhibition, organised under the auspices of the Board of Education, which gave a vivid idea to foreigners of the achievements of education in Britain. The following resolutions were passed:—

Peace.

1. That this Delegate Assembly of the W. F. E. A., realising the importance of visual and aural aids to Education, would welcome a wider and better use of the radio and motion pictures in the promotion of the world understanding, goodwill and peace.
2. That this Delegate Assembly of the W. F. E. A. urges its Constituent and Co-operating Members to seek to secure a wider observance of Goodwill Day in the schools and other educational institutions throughout the world.
3. That this Delegate Assembly of the W. F. E. A. is also of opinion that on the days of "National Celebrations" appropriate references should be made with a view to the furtherance of world understanding, goodwill and peace.
4. That this Delegate Assembly of the W. F. E. A. affirms that true nationalism should recognise the interdependence of nations and the necessity of peaceful international co-operation under the Kellogg Pact, and urges that facilities should be given for peace teaching according to the principles of the League of Nations.
5. That this General Assembly of the W. F. E. A. sincerely desires that the peace of the world may be maintained and trusts that the efforts now being made to compose the differences between Italy and Abyssinia by mutual agreement will be successful.

Home and School.

That this Delegate Assembly of the W. F. E. A. re-affirms its belief that mutual understanding and close co-operation between home and school are essential for the true well-being of the child.

Health.

1. This Delegate Assembly of the W. F. E. A. approves and seeks to promote through educational authorities a policy which—

(*a*) provides working conditions in accordance with sound hygienic principles;
(*b*) assures an adequate and efficient medical service;
(*c*) provides a sound programme of health training and instruction in all schools;
(*d*) ensures co-operation among administrators, teachers, medical officers and parents;
(*e*) cultivates a public opinion in favour of the necessary financial expenditure.

2. This Delegate Assembly of the W. F. E. A. declares that in view of the close relation between nutrition and health, the proper nourishment of children requires the careful attention of all concerned.

3. In view of the significance of behaviour and emotional development in childhood and later, the W. F. E. A. regards with approval the increased concern for the mental health of the school child. The Federation especially commends the recent efforts to combine the activities of school physicians, psychiatrists, educational psychologists, teachers and social workers for fuller understanding of the needs of individual children and young persons.

Rural.

This Delegate Assembly of the W. F. E. A. reiterates its policy on rural education and requests the Directors to take all possible steps to press upon Government and Education Authorities in all countries the urgent necessity of developing and improving the facilities for education in rural areas so as to bring it to the same level of proficiency and effectiveness as that in urban areas.

Pre-School.

This Delegate Assembly of the W. F. E. A. declares that, having regard to the importance of the early days of childhood, suitable provision should be made by educational authorities for children under the age of compulsory school attendance.

Educational Crafts.

That this Delegate Assembly of the W. F. E. A. desires to draw the attention of the Departments and Ministries of Education of all countries to the urgent need for securing at every stage of school life, up to and including the University stage, a fuller appreciation of the cultural significance of the arts and crafts and the importance of their practice in education.

Facilities should be provided for the continuance of creative craft work throughout the school career.

Social Adjustments.

1. That this Delegate Assembly of the W. F. E. A. is of opinion that equal educational opportunities, to the limit of their capacity to profit thereby, should be provided for all children.

2. That this Delegate Assembly of the W. F. E. A. affirms the urgent need for raising the school leaving age so that pupils may spend the years of adolescence under supervision and training.

It will interest our readers to know that Principal P. Seshadri has been re-elected member of the Board of Directors of the World Federation of Educational Associations. The All-India Federation will thus continue to be represented on the Board.

Teaching of the Aims of the League of Nations.

The Intellectual Co-operation Committee of the League of Nations has met again and considered, once more, the question of teaching the aims of the League of Nations to young people. Discussing the fundamental principles of the teaching, the Committee expressed the opinion that instruction on international relations should endeavour to give young people a practical knowledge of the reality of international life and an insight into the international aspects of various contemporary problems. It should further have a moral bearing and attempt to develop notions of justice and solidarity. The Committee held that for the moment, special attention should be given to the teaching of history, geography and modern languages; in these subjects the importance of contemporary international life can best be brought out. The Committee considered that besides promoting instruction in the organisation and activity of the League of Nations, it should also strive to create a certain 'spirit,' a certan 'international sense' which would pervade instruction as a whole. It also decided to ask the advice of specialists in the teaching of history and geography and of modern languages on the point.

Court of Hindu University.

The following six persons, having obtained the largest number of votes, have been declared to-day members of the Court of Benares Hindu University by its registered donors for a term of five years with effect from to-day:—Pt. Iqbal Narain Gurtu, Pt. Govind Malaviya, Rai Bahadur Shyam Behari Misra, Pt. Purushottam Das Tandon, Mr. Narain Prasad Asthana and Shrimati Uma Nehru. Rao Bahadur K. V. Rangaswami Iyangar, Principal, Central Hindu College, Benares, has been elected for the residue of the term of membership of the late Dr. Ganesh Prasad.

Vice-Chancellor of The Nagpur University.

At the annual meeting of the Court to-day, Mr. M. S. Bhawani Shanker Niyogi presiding, Dr. Sir Hari Singh Gour was elected Vice-Chancellor with 52 votes as against Rao Bahadur K. V. Brahma who secured 47 votes. Col. K. V. Kukday was elected Treasurer. Dr. Hari Singh Gour congratulated Mr. Niyogi on the successful termination of the second term of

Vice-Chancellorship and said that Mr. Niyogi was returning with a bouquet of felicitations from the garden of the temple of learning.

'Varsity City of Rome.

The University City of Rome was inaugurated with particular solemnity by the Duce on the 31st October last. A series of new arrangements has been made in favour of the oriental youths who will carry on their studies in Italy.

A Student's Home (Casa dello Studente) has already been started from October last for the students of the University and Superior Institutes of Rome.

This Home has been constructed in modern fashion and is provided with all necessary comforts. Fifty rooms have been kept reserved for oriental youths who will come to Rome this year for prosecuting their studies. These rooms, together with boarding house in the University mess, will be allotted to the most meritorious students, free of charge or at half the usual rates.

At the same time has been inaugurated an Oriental Home (Casa d'Oriente), intended to be the seat of culture and the place of meeting, where oriental students can pass leisure hours and meet their Italian fellow-students in better conditions.

For extensive arrangements, the new club will be one of the best at present reserved for oriental students in various European capitals.

Besides, it has been decided that in addition to the usual endowment of the Italian Inter-University Institute, a certain number of scholarships of Italian Liras 3,000 each, would be reserved for oriental students, who would be particularly recommended for their meritorious studies and for sentiments towards Italy.

This series of arrangements tends to render travel and study in the Italian capital particularly agreeable to oriental students.

Both the Professors of the University and the students of Rome are already made such arrangements and will neglect nothing for the oriental students to find a favourable surrounding and to be united in bonds of friendship with Italian students.

University for Assam

Members of the Habiganj Bar Association assembled in a meeting at the Library Hall on the 27th November, at 7 P.M., Mr. Haranarayan Sen B.L., presiding, and passed the following resolution:—

1. After prolonged discussion it was resolved unanimously that the Association strongly protest against the establishment of the Assam University for the following among other reasons:—

(*a*) For that the Province not being self-sufficient in respect of finance it would be wholly unwise to launch upon a costly scheme of forming a University.

(*b*) For, the population of Assam being predominantly Bengali-speaking it is but meet and proper that Assam should retain its cultural relationship with the advanced Province like Bengal through its University.

(*c*) For that the province which could not provide for higher technical education such as Medical and Engineering should not aspire to have a University of its own.

(*d*) For that in view of the pledges given when Sylhet was annexed to Assam, and re-assured by subsequent Governors that the district of Sylhet would always be under the Calcutta University.

Lucknow University Act amended

The executive council of the Lucknow University was held last night under the chairmanship of Dr. R. P. Paranjpye, Vice-Chancellor.

A reference was made by the Government in connection with an amendment of Sec. 34 (4) of the Lucknow University Act under which the previous sanction of the Governor-General in Council has to be obtained before the University could recognize a degree of any other university as equivalent to its own degree. As under the new reformed constitution the Governor-General will not have a Council but will have only Ministers working with him, this section of the Act requires modification. The executive council modified the section substituting the Chancellor of the University for the Governor-General in Council.

Prof. P. S. MacMahon, Professor of Chemistry, has been granted leave from the opening of the next session till the X-mas holidays and Dr. S. M. Sane, Reader, has been appointed officiating Professor and Head of the department, Dr. A. C. Chatterji will officiate as Reader.

The new women's hostel will be named as Kailash Hostel after Lady Kailash Srivastava.

Nagpur University Convocation

Mr. M. R. Jayakar, speaking on the occasion of the University Convocation, expressed satisfaction at the varied progress of the University and said: " The people of other provinces will watch with interest the possibility of your institution developing into a federal University. There is nothing surprising that with the political federation in sight a young University like yours should cherish the ambition of developing on federal lines."

He suggested the youths to choose the vocation for which they were adapted and urged the universities to take up the work of inquiry and research in different directions in order to foster economic and industrial development. The speaker thought that in the united efforts by the Government and the universities lay the proper care for unemployment and hoped that such efforts would be made under conditions to be established by the new constitution.

Compulsory Physical Education in Mayurbhanj

The scheme of compulsory physical education introduced into all the schools of Mayurbhanj is now being examined by Professor Radhashyam Das, the well-known physical expert of Orissa who is touring in the interior for the purpose. The scheme was first approved by the Maharaj and introduced in February, 1934. It included the "Daily Dogen" system of free-hand exercises innovated by Prof. Das, simple and interesting marching, scouting, first aid, games and sports of eastern and western countries.

The idea was to hold a training camp at each of the four sub-divisions of the State recruiting one representative teacher from each Primary and Middle English School and to train him up with the system. The camps were held at Baripada and Bairangpur with 93 and 61 teachers respectively in 1934 and at Udla and Karanjia with 100 and 75 teachers respectively in 1935. The Maharaja with Lt.-Col. Meek, the then Agent to the Governor-General of Eastern States Agency, and Mrs. Meek had visited the camp at Karanjia and was pleased to issue instructions for a regular adoption of the system daily for 20 minutes among all the 14,000 students of the 443 Middle English Guru Training and Primary Schools.

Benares Hindu University

The next Convocation of the Benares Hindu University will be held in February.

Miscellany

1. THE PARETIAN CIRCULATION OF ELITES EXAMINED.

The facts of Hindu culture and politics find themselves in general agreement with the doctrines of the Italian sociologist Pareto in *Les Systemes Socialistes* (1902) and *Trattato di Sociologia Generala* (1916).

No society has ever existed without dominant classes, the "*elites*," says he. The distinction between the upper and the lower socio-economic orders furnishes the fundamental basis of all societal organizations. But the *elites*, says Pareto, have a tendency to degenerate, decay and disappear. The dissolution of the upper classes is not only moral but physical as well. They are ultimately replaced by new dominant classes such as emerge out of the people. Sociologically, Pareto never detects the government of societies in a democratic manner. The course is from aristocracy to aristocracy. Only the aristocracies rise, have their day, cease to be and give place to new aristocracies.

In this doctrine of the "circulation of the *elites*" there is much that Indian history as the history of other countries can offer corroborative data. We need not, however, be hundred per cent. Paretians and admit that the *elites* of one generation or culture-stage are *entirely* replaced by those of the next. The emergence of new elements from the lower orders is a reality. These new elements have, because of military, political, economic, sexual and other circumstances, many chances of getting admitted into and fused or mixed up with the already existing dominant classes. A new "metabolism" is all the time in action giving rise to a new *Gestalt* in social relationships. It is the fusions and intermixtures that enable the transition from generation to generation of *elites* to appear not as an abrupt breach with the past or a total replacement of the old social physiognomy by the new, but as a generally steady although often revolutionary process of social transformation. Thus considered, the historical movements, the social mobilities and the dynamic processes ought really to be described as the continuous "democratizations" of world-culture through the rise of the lower and their absorption into the *elites* rather than as marches from aristocracy to aristocracy.

BENOYKUMAR SARKAR

2. GENERAL PHILOSOPHY *VIS-A-VIS* POLITICAL PHILOSOPHY IN THE EAST AND THE WEST.

In Eur-America it has been the tradition of scholarship for the historians of philosophy to devote attention to political (economic, social and legal) speculations along with the speculations on man, nature, knowledge, mind, truth, good, God, etc. No account of Greek philosophy is held to be complete which overlooks the contributions of the Greek moralists or philosophers to political or social thought. Similarly in the studies relating to the beginnings of "modern" philosophy, say, the philosophy of Kant, Fichte, Hegel, etc., the politics, economics, jurisprudence and sociology of the thinkers in question are accorded an appropriate place. To mention a few works published in the nineteenth century, interest in political philosophy is manifest as much in Victor Cousin's *Histoire de la philosophie*, Lewes's *Biographical History of Philosophy*, Zeller's *Geschichte der griechischen Philosophie* as in Leslie Stephen's *English Thought in the Nineteenth Century*, Merz's *History of European Thought in the Nineteenth Century* and Levy-Bruhl's *Histoire de la philosophie moderne en France.* And in treatises like Janet's *Histoire de la Science politique dans ses relations evec la morale* or Bonar's *Philosophy and Political Economy* one can detect the attempts to bring economics and politics into contact with general philosophy.

In the field of indology, however, scholars, both Indian and non-Indian, have up till now as a rule fought shy of economics, politics or sociology in their studies relating to the history of "Hindu" philosophy. Works dealing with the ideas of ancient or medieval Indian thinkers on body, mind, soul, universe, reasoning, intuition, meditation, etc. have been systematically practising non-cooperation with the Hindu ideas of property, state, society and law. This absence of the comprehensive treatment of Hindu philosophy is one of the main reasons for a one-sided and therefore fallacious and misleading interpretation of the Hindu mind and its creations. No survey of Hindu civilization or culture-history can be adequate which ignores or is indifferent to the achievements of creative India in political, economic and social institutions as well as political, economic and social thought.

BENOYKUMAR SARKAR

3. THE DHARMA-SHASTRAS IN THE LIGHT OF VON WIESE'S "FORMAL" SOCIOLOGY.

The development of political philosophy in the world since the American war of independence and the first industrial revolution should as a rule be left out of the consideration while examining the categories of thought created by the Indian philosophers from Gautama and Kautalya to Jagannatha and Chitnis.

The "analytical" treatment of political phenomena,—bearing on the constitution or on sovereignty,—is a prominent feature of Hindu thinking. The conviction is forced upon us under the guidance of the *Dharma* and the *Artha Shastras* that man in politics is fundamentally a bundle or complex of social relationships. These treatises do not seem to be interested in this or that particular state. Neither the Maurya Empire nor the Chola Empire nor indeed any state of Hindu history has engaged their attention. Their topic for discussion is the state *ueberhaupt, i.e.*, the state as "the thing in itself," as it were. Be it observed that we are not attaching to this phrase any metaphysical implications. No treatment can be more objective, concrete and human than what we find in these works. To these authors a state is a human association and therefore is nothing but a system of relations and orientations. Altogether, we are presented by the Hindu philosophers with the very pattern, form, geometry, so to say, of human relations. Whatever be the content of the state, however varied be the races that constitute its membership, wheresoever located it be, the relations between the members of the state are eternal, Examined in this light, the creations of the Hindu philosophers in and through the *Dharma* and *Artha Shastras* would appear to be fine logical contributions to what is being described as " pure," " analytical " or " formal " sociology in contemporary Eur-America.

This kind of sociology is called by Leopold von Wiese, the leading exponent, as *die Lehre von den sozialen Beziehungen und den sozialen Gebilden*, *i.e.*, the science of social relations or processes (competition, boycott, expolitation, etc.) and social "forms" (such as the group, mass, state, people, nation, class, etc.). It is sometimes shortly named the *Beziehungslehre* or science of relations. And the special feature of this science of relations consists in the fact that it deals not with historical or time-conditioned categories but with the categories such as are "above" or indifferent to time (*ueberzeitlich*) and somewhat eternal (*quasiewig*). These categories relate to such relations, or processes of " to " and " away from " (*Zu-und Auseinander*) as prevailed, are prevailing and will prevail as long as there are men.

This " formal " or " analytical " sociology is claimed by von Wiese to be new and very recent. Starting as it did with Toennies's *Gemeinschaft und Gesellschaft* in 1887 it is said not to have assumed a definite form until 1908 with the publication of Simmel's *Soziologie Untersuchungen ueber die Formen der Vergesellschaftung* (Sociology: Researches into the Forms of Society-making). But in the present author's treatment the entire Hindu literature of *Dharma*, *Smriti*, *Artha*, and *Niti Shastras* is rich in the analysis of social forms and social relationships or processes. In other words, the "new sociology" must have to be regarded, methodologically at any rate, as very old, at least as old as Gautama and Kautalya, nay, much older still, because even Gautama and Kautalya had their predecessors. And here it should be reasonable to agree with the Russian-American sociologist Sorokin, who holds that its " founders were all law-givers who formulated the first rules of social relations, and especially all jurisconsults and theorizers of law " (*Contemporary Sociological Theories*, New York, 1928, pp. 495-428).

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4. THE LIMITS OF MODERNISM IN ANCIENT AND MEDIAEVAL THOUGHT.

From the standpoint of content or substance, most of the categories of Hindu political philosophy have analogues in those of European. It may be reasonable sometimes to connect even modern and contemporary theories with the findings of the old Hindus. In so far as political and social phenomena, and, for that matter, all mental and moral or human phenomena are universal and eternal, it is possible to detect Platonic, Aristotelian, Patristic or Machiavellian strands even in the philosophical discussions of contemporary problems. Besides, some of the economic and social institutions of to-day can be traced back to the Middle Ages for their crude and even semi-developed beginnings. It is from this angle of vision that we can appreciate the attempts of Sorokin to trace virtually every " ism " of to-day back not only to medieval literary documents but to the most primitive records of human thought.

But in a strictly scientific way of looking at things the theories that have grown around democracy and socialism, technocracy and world-economy, *le marché mondial*, constitutional liberty, and class-struggle, are essentially the products of the nineteenth and twentieth centuries,—the epochs of the first and the second industrial revolutions. These phenomena were unknown as facts of " large dimensions " in the previous epochs.[1] It would be psychologically untenable, therefore, to bring in the philosophies of Europe from, say, Plato's *Republic* to Frederick the Great's *Anti-Machiavel* (1736) and *Das Politische Testament* (1768) into the atmosphere of present-day ideologies.

For instance, so far as a " modern " thinker like Hobbes or Bossuet and a still more modern thinker like Hegel was unused to the grammar of trade unions, syndicates, class-struggle international proletariat and so forth, the " absolutism " or monistic idealism that is associated with their political theories can hardly be invoked to interpret what may be described as the " neo-absolutism " of to-day, namely, that prevalent among the thinkers of Soviet Russia, Fascist Italy and Nazi Germany. One must by no means overlook the very important consideration that it is on the generation-long experience of parliamentary liberties, labour organization, democratic procedure and international camaraderies that these professedly anti-parliamentary, anti-democratic and anti-socialistic systems of neo-capitalistic *Duce*-states or *Fuehrerstaaten, i.e.*, leader-polities and dictatorships have been reared.

When one is adequately oriented to the diversities in the institutional and other factual experiences of economic and social life one should be careful in establishing equations of the ancient and medieval Hindu categories as of the ancient and medieval European with those prevailing in the nineteenth and twentieth centuries. Naturally, therefore, the question of the Hindus or of the Europeans of yore as having anticipated the " moderns " ought never to be raised. For comparative politics we are likely to be within scientific limits if we read the *Dharma* and the *Artha Shastras* in the main as embodying the ideologies of European thought down to the beginnings of the industrial revolution.[2]

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[1] On the question of modernistic economy in medieval Europe see H Hauser : *Les Origines Historiques des Problèmes Economiques Actuels* (Paris, 1930), pp. 3-9, and *Les Débuts du Capitalisme* (Paris, 1931), pp. 16, 31, 42.

[2] See Sarkar : " The Variables and the Constants in Social Progress " in the *Calcutta Review*, December, 1935, pp. 303-304.

Reviews and Notices of Books

Yon, by George S. Arundale.—Published by the Theosophical Publishing House. Adyar, Madras, 1935, pp. 334, with a foreword by the author.

This is a book explaining the meaning and scope of Theosophy, a subject which interests a large number of educated people all over the world. To those who are not Theosophists themselves, the subject has always had a forbidding appearance, notwithstanding the efforts of its distinguished exponents to popularise it. It has been always assumed by lay people that esoteric doctrines form a large part of it and that they must present a formidable obstacle to the uninitiated. Dr. Arundale's book should remove this wrong impression. It states frankly that Theosophy does not consist of a number of creeds and formulas only—least of all, abstruse and dark symbols. The mind need not be cast in a particular mould and ordinary intellectual processes need not be cramped in any canonical manner for the appreciation of this system of thought. Divine knowledge is not cryptic— it is open to all who have ordinary culture and are free from prejudice and ignoble passion. Dr. Arundale even says that he has given " a brief epitome of his Theosophy," but that " each student should find his own theosophy for himself," possibly, even probably, a Theosophy radically different in its features from the author's, though " there may be certain fundamental principles underlying the Science of Theosophy." One wonders whether this view will be looked upon as latitudinarian in orthodox theosophical circles.

A sketch of the principles of the author's Theosophy is given in the Envoi at the end of the volume. They are comprehensive enough to accommodate any educated man irrespective of his religious beliefs, his political or social views. They do not even appear to clash with the conclusions of modern science. They are neither too abstruse, nor too vague.

The noticeable feature of the volume is certainly the simplicity and charm of its style. It is probably due to the fact that the views have not merely been subscribed to by the author, but form the warp and woof of his inner life. They are the outcome of an instinctive realisation and they are actually felt, not merely understood. Writing is not here mere composition—it is the unrolling of the mind of the author. There is no trace of effort or labour. This, again, is the secret of the eloquence which is another important mark of the style. Its appeal is powerful and it succeeds in carrying conviction more than argument.

But brevity is not one of the merits of the style. It has certainly been sacrificed to eloquence. It must be admitted that the book might have easily been considerably compressed, and to better effect. Compression would also have removed much of its formlessness which is sometimes puzzling.

As for the views expressed, it is difficult to offer any remarks briefly. Where they are the outcome of sincere belief, it would also be improper to criticise them. Transmigration of the soul, in some form, seems to be the central idea. Progress is believed to be the law of man's being which is immortal. Death only gives a little rest to the tired soul which returns to the world refreshed and takes up its work just where it was left. The author clearly believes in the modern scientific theory of evolution. If so, why does he not believe in heredity ? It is far easier to believe that the merits and virtues of a dead man continue in his issue and that his personality survives his own death in his children than that his soul takes rest in the other world and returns to his unfinished work here. Can we not say that the son inherits the characteristics of the father, tries to remove his imperfections and defects and, on the stepping-stone of these, rises to a higher life? The principle of evolution is fulfilled by the propagation of species. It is of course possible that an individual might have no issue or that his issue might slide down from the plane reached by himself, and thus, instead of advancing, destroy his work and retard evolution. But the achievements of a man, moral, spiritual or intellectual, benefit all men, not merely his own issue—they are a treasure which must belong to humanity. After his death other men are inspired with his ideals and carry on his work. Whether a man has issue or not, his good work does not come to an end. The soul is immortal, because its acheivement and realisation abide for ever.

The objection to a belief in the "return" or "transmigration" of the soul, as it is usually conceived, is that it lays stress on the ego. Man's vanity is easily flattered by the thought that "his" soul will never be destroyed and that "it" will revisit the earth to carry on his work. The appeal to "egotism" involved in this view of the matter is not quite proper. Is it not far better, far more ennobling to believe that whatever might come, a man's spiritual realisation—his achievement in this world—can never go for nothing. It must form part of the richest possession of humanity and must receive fresh accessions and go on gathering fresh strength from generation to genaration?

MOHINIMOHAN BHAṬṬACHARJI

Abhinaya Darpanam—Edited by Manomohan Ghosh, M.A., Kavyātirtha. Calcutta Sanskrit Series, No. V. Calcutta, 1934. Price Rs. 5.

At a time when the country is witnessing a serious effort in reviving ancient Indian dancing, Mr. Ghosh has done real service by bringing out Nandikesvara's Abhinaya-Darpanam, a manual of gestures and postures used in Hindu dance and drama. For a proper evaluation of the fundamental principles of Hindu dance the present pioneers should complement their laudable adaptations of the living dance-languages of the extreme east and south with an intensive study of the rich heritages locked up in the ancient Nāṭyaśāstras. An appreciation of ancient Indian painting too, requires a thorough study of the same. In the Viṣṇudharmottara, it has been said that the canons of painting are difficult to be understood without an acquaintance with the canons of dancing. So a study of the Abhinaya-Darpaṇam would be of great significance to those interested in ancient Hindu formulae not only of dance and histrionic art but also of painting and sculpture.

Although the present work may be considered a continuation of the Mirror of Gestures (ed. Coomaraswamy and Duggieala, Cambridge, Mass., 1917), the original text of Nandikeśvara's Abhinaya-Darpaṇam has never been edited or printed in Devanāgarī character. Mr. Ghosh has critically edited it for the first time from original manuscripts with an elaborate and scholarly Introduction, English Translation, Notes, Select Glossary and Illustrations. The drawings are excellent with one exception, which should have been replaced with a photograph of the famous bronze Naṭarāja in the Madras Museum. The publishers deserve congratulations for the attractive getup of the monograph.

DEVAPRASAD GHOSH

An English Reader for Foreign Students—By Wilfrid Thorley (Macmillan and Co.)

This is a new edition of a Reader, which, considering that it has been reprinted thrice in course of 22 years, appears to have been fairly popular among "foreign" students. The plan of selection is, indeed, novel. The book is not a mere medley of fine passages, chosen at random. It purports to give "a microcosm of Anglo-Saxon life of the 19th century" in the prose of the best writers of the period. The extracts are grouped under such headings as, School days, Sport, National characteristics, sea-life and sea-faring etc. They are as such of varied interest, though some of them are too technical and specific to be appreciated by foreign students. A few again, are too sketchy, and one, at least—the selection from Hardy's Tess—is of doubtful propriety. The extracts, however, are so plentiful that much will be left for profitable reading even though much may be left out by a further selection.

A new feature of this new edition is the introduction of notes and comments by the editor. The notes, which profess to be "explanatory," are rather puzzling in their procedure. The editor gives the synonym of *gave up* as *relinquished*, of *headlong* as *precipitately*, and of *bear* as *endure* but leaves most technical terms and even foreign quotations unexplained. We are afraid, the editor, like many other foreign teacher, has failed to gauge the equipment as well as the requirement of the foreign student, who goes to study English classics. Hence, although his notes are suggestive at places they are oftener tantalising to the advanced students, being either superfluous or insufficient.

S. R.

Readers' Forum

[Our readers' guide to good books reproduced from the writings of various authorities]

Seven Pillars of Wisdom. By T. E. Lawrence.

The big book news of September was the publication at long last, of a trade edition of T. E. Lawrence's *Seven Pillars of Wisdom* (Doubleday, Doran, $5). . Far from dispelling the Lawrence mystery, far from penetrating the legend, Lawrence's own complete story of the Arabian exploit only serves to thicken the fog that will probably forever surround this amazing, romantic figure.

After watching Lawrence reveal just so much and no more in *Seven Pillars of Wisdom*, one can only reach the conclusion that he enjoyed mystification. He speaks of a " personal motive " for undertaking to organize the revolt of the Arabs against Turkey during the World War, but he gives no inkling as to what the motive might have been. He complains frequently that he was easily sickened of his own personality. " There was a special attraction in beginnings," he writes, " which drove me into everlasting endeavour to free my personality from accretions and project it on a fresh medium that my curiosity to see its naked shadow might be fed." Reduced to simple language, this means that Lawrence liked to act new rôles. He himself, as he admits, could hardly tell " where the leg-pulling began or ended."

Marxism and Modern Thought. By N. I. Bukharin, A. M. Deborin, Y. M. Uransvoky, S. I. Vavilov, V. L. Komarov and A. I. Tiumeniev. Translated by Ralph Fox. New York: Harcourt, Brace & Co. $3.

Besides helping in the creation of a new economic system and a new social order, Soviet scholars and scientists are attempting a revolution throughout the whole domain of intellectual activity. They are, in short, seeking nothing less than to revise the body of what is called bourgeois knowledge. Although there cannot yet be many large positive results, this volume indicates several of the lines along which Soviet thought is proceeding. There is, of course, nothing fundamentally new in the attempt to rewrite history and to reformulate the social sciences in the light of Marxist ideas. But so far it is not generally realized that in the natural sciences also the claim is made that Marxism provides the only sound and realistic approach. For this reason the essays on the natural sciences have more the air of novelty than those dealing with history and social questions, though these, too, are of interest as the most recent application of ideas with which students are already familiar.

Documents on International Affairs. 1934. Edited by John W. Wheeler-Bennett and Stephen Heald. New York: Oxford University Press, 1935, $10.

Each year it is a pleasure to greet the appearance of a new volume of the invaluable series of documents published by the Royal Institute of

International Affairs. Complementary to the Institute's *Survey of International Affairs*, 1934, which will soon be published, these documents leave nothing to be desired as to either selection or editing. Treaties, protocols, communiqués, notes, speeches and letters relating to all the major international happenings of 1934 are given, and are accompanied by such explanation as is necessary to place them in their proper perspective. Among the events so documented in the present volume are the final disposition of the Saar question, the entry of Soviet Russia into the League of Nations, the entry of the United States into the International Labor Organization, the Yugoslav-Hungarian dispute, the Leticia settlement, the granting of independence to the Philippine Islands. The Disarmament Conference, security negotiations and pacts and the mounting tension of European diplomacy are repressnted by important papers. The documents of world economic affairs, and especially those relating to Germany's foreign debt policy, are a valuable collection in themselves. The appendix includes a chronology of treaties and general conventions concluded between two or more States during the year.

Ourselves

[I. Indian Philosophical Congress.—II. Botanical Studies in the University.—III. Seminar Work on Currency and Banking and Vocational Guidance in the University.—IV. Diocesan College closed down—V. "Our Lady's House," Shillong.—VI. New Fellows—VII. A New Ph.D.—VIII. Jogendrachandra Ghosh Research Prize, 1931.—IX. University Representative on All-India Educational Conference, Nagpur.—X. B.T. in St. Xavier's College.—XI. University Delegate on the Indian Economic Conference.—XII. A New D.Sc.—XIII. Basanta Medal for 1935.—XIV. Hardinge Professor of Mathematics.—XV. Calcutta University Rowing Club.—XVI. The Central Advisory Board on Education and the Educated Unemployed.—XVII. Mahāmahopadhyaya Vidhushekhara Sastri.—XVIII. The Late Lord Reading.]

I. INDIAN PHILOSOPHICAL CONGRESS.

In the presence of a large number of distinguished visitors and delegates from almost all parts of India, the eleventh session of the Indian Philosophical Congress commenced its sitting on Thursday, the 19th December, 1935, and continued till Saturday, the 21st at the Senate Hall of the Calcutta University. Sir M. N. Mukherjee, Kt., Acting Chief Justice of Bengal, opened the Congress.

In welcoming the delegates Dr. W. S. Urquhart, Chairman of the Reception Committee said:

"It is a great pleasure and a great honour to be in the position of offering the members of the Indian Philosophical Congress a very cordial welcome to Calcutta. I regret the absence of the Vice-Chancellor, who although not a philosopher has philosophical inclinations, and who, had it not been for another engagement, would have taken the place temporarily assigned to me.

Ten years and more have elapsed since this Congress had its inception in this very city. It was sponsored by distinguished men, some of whom are with us to-day, but many of whom have left this part of the world, or have passed altogether beyond our mortal sight. In the meantime the Congress has from year to year found a local habitation in many different centres in India. From north to south, from east to west it has carried the torch of philosophic learning. I hope it has lightened the darkness in which dwell the minds of the unphilosophical and, as regards the philosophically inclined, has retarded the coming of the twilight in which the owl of Minerva, according to the oft-quoted saying, is supposed to take her flight.

You have come together from many different seats of learning and with many different traditions. Some of you are returning to

SIR BRAJENDRA NATH SEAL

your own University city, and we welcome you back again, hoping, not against hope, that you have never ceased to value the influences which gave you your initial philosophic impulse. Others are the products of a different cultural inheritance and some of them, reversing the popular saying, may even claim to have thought yesterday what Bengal thinks to day. But in this matter of philosophic thought, and in relation to the growth of a fuller sense of Indian unity, there can be no rivalry between different parts of India. We come to pool our experience and contributions from every source are welcome.

" To some philosophy may seem to have fallen on evil days, and in this practical age to have become unpopular because it is unpractical. But it seems to me that we have little reason to be pessimistic, and that there is perhaps more need to-day of the philosopher than there ever has been before. It is when things are in a state of flux that there is the greater need of the assertion of underlying principles. It is when the barriers that divide the nations are breaking down in the sense that at least their reasonableness is being questioned, that there is the greater necessity for discovering a new method of co-operation and a new basis for unification. The relationship between the one and the many, which is supposed to be the fundamental philosophical problem, is not without its application to current politics in these days when the future of democracy is a matter of doubtfulness and the desire for dictatorship is a world-wide tendency if not a world-wide peril. And such a tendency raises again the philosophical questions of the basis of authority and the possible freedom of the individual in relation to the claims of society. There can be no security for the future of society without much sane thinking on these controversial topics, and in a Congress such as this it may perhaps be claimed, without risk of being accused of overweening self-confidence that philosophers are sometimes sane. Even the much discussed question of the relation of vocational and general education is capable of philosophical treatment, for is it not a question of how the fundamental capacities of human nature are to be directed into special expression within particular environments ? Even the tragically serious question of unemployment is ultimately one of the application of the idea of the concrete universal or of the principle that the importance of every part of the whole must be recognised, and that all individuals must be granted their right to participate in the purpose of the whole. The insistence upon the abstract universal in philosophy has its practical counterpart in an attitude of indifference to the claims and opportunities of certain sections of society, and similarly it is possible that a remedy for the economic disease might be suggested by a reconsideration of an age-long philosophical attitude.

"So, in welcoming you to this Philosophical Congress, I welcome you to spend your time not in futile beating of the philosophic air, but in the consideration of problems which may have a practical bearing. In this bustling city of Calcutta we may sometimes lament the absence of philosophic calm, but perhaps proximity to the activities of a great population, may, by suggestion, clothe with flesh and blood the dry bones of academic speculation. In any case I welcome you as guests of the philosophers of this city and this University, and I express the hope that when you go away again you will have no occasion to shake your heads regretfully and murmur sadly and with an inclination to a negative answer the oft repeated question, 'Stands Bengal where it did ?' "

Rev. Dr. A. G. Hogg, Principal, Christian College, Madras, then delivered his presidential address.

The same day, the Congress met at the Senate Hall to celebrate the Silver Jubilee of the Calcutta Philosophical Society. Dr. W. S. Urquhart, who presided over the celebration, delivered the following address:—

" The relation of the part to the whole is one of the fundamental problems of philosophy and it is raised in a particularly acute form in connection with the Silver Jubilee of the Calcutta Philosophical Society. This meeting is being held under the auspices of the Philosophical Congress—this part being included in the whole of the proceedings—and it is an effort on behalf of philosophic Bengal to attract the attention of the whole philosophic India. And yet perhaps in this case the part may claim a right to occupy the central place in the field of attention, and the relation may be a striking illustration of the saying that what Bengal thinks to-day the whole of India will think to morrow.

"In point of age the Philosophical Congress is but an infant compared with the Calcutta Philosophical Society. In this more localised society we can look back to a quarter of a century of history, whereas you as a Congress can boast of only a decade. It is true that we have had lengthy periods of hibernation when the philosophic impulse seemed to go to sleep in the icy climate of Calcutta, but we have had a glorious past, and we look forward to a no less glorious future. Even the present is not without its consolations. There has recently been a considerable outburst of philosophic activity, inspired by the energies of the present secretaries. And surely as a parent society of this Philosophical Congress we may contemplate your countenance assembled from all parts of India and illumined with philosophic enthusiasm, and like Wren, the famous architect of St. Paul's Cathedral, may exclaim, 'If you seek a monument, look around.'

"On the 7th of December, 1910, this Calcutta Philosophical Society came into being. Those who were present then are scattered to the ends of the earth, and some have passed to that bourne from which no traveller returns. Dr. Thibaut's name appears first upon the list, and he gave to the proceedings that inclination to Oriental studies which was most fitting in a society inaugurated in what was then—don't you forget it—the capital of India. The moving spirit in the Society was Dr. P. K. Ray, one of the pioneers for India of the noble band who have occupied high places in the educational service. Then there was Satish Chandra Vidyabhusan, one of the gentlest and most learned of men, who always seemed to be contemplating some abstruse logical problem, derived from the immemorial past but worthy of attention even to-day. One of the original members has had a varied career as a newspaper editor. Another is, to the best of my knowledge, enlightening the minds of the inhabitants of Canada. The first Secretary, Dr. A. N. Mukerjee, whom we greatly miss here to-day, and who should have spoken on behalf of the Society, has had a distinguished career as a professor in the Presidency College, Principal of the Sanskrit College, Registrar of the University, and King George V Professor of Philosophy. The original treasurer was the present speaker, but as the Society never had any money his duties were light, and want of practice has therefore prevented him from becoming a commercial magnate. Time would fail me to tell of the achievements of the other original members.

"The Society has persisted even to this day, and if it has passed its first youth, it has acquired much of the vigour of middle life.

" Amongst those who have read papers at the Society's meetings have been Prof. J. S. Mackenzie, the famous writer upon Ethics, Prof. G. Tucci of Rome, Dr. C. C. J. Webb of Oxford, the Master of Balliol and Dr. Henry Stephen. In 1925 the Society, under the presidency of Dr. Rabindranath Tagore made the arrangements for the first Philosophical Congress in India. Some of the papers read at the meetings have been published in the Journal of the Department of Letters of the University and in the Calcutta Review. Those two world-famous modern philosophers, Sir S. Radhakrishnan and Dr. S. N. Dasgupta, have participated in our work, and the Society owes much to the George V Professor, Rai Bahadur K. C. Bhattacharyya. Commemoration volumes in honour of the late Dr. P. K. Ray and in honour also of Dr. Sir Brajendranath Seal are in course of preparation.

"So the Society may look forward hopefully to the future, and it relies upon the inspiration which it will derive from this occasion and this Congress for the new inspiration which is requisite for the performance of its tasks in the years to come."

In the afternoon session of the Congress, presided over by Sir Nilratan Sircar, felicitations were offered to Dr. Sir Brajendranath Seal on the occasion of the completion of his 72nd year.

Offering his felicitations Dr. Urquhart said that Dr. Seal by leading a dedicated life had earned the gratitude not only of his fellow countrymen but also of a large part of the civilised world.

Dr. Kalidas Nag read out a poem, published elsewhere in this issue, addressed to Sir Brajendra by poet Rabindranath Tagore.

In course of his presidential address Sir Nilratan Sircar said:

" I rise to offer you on behalf of the general public a homage of gratitude and felicitations on this memorable occasion. Your towering personality, your almost super-human intellectuality, your charming simplicity, your incessant anxiety for our intellectual, moral and spiritual uplift and your devoted and enthusiastic service towards the attainment of that object have marked you out as one of the foremost apostles of the culture of the age.

" In life's panoramic march you have always been a sincere co-operator, a keen and sympathetic adviser, an intelligent and wise guide, while in its great tragedies a firm, a faithful bearer of the Cross. You have been a teacher throughout your life and I remember how you reached this stupendous eminence in life through a spirit of service to humanity and an extraordinary sense of modesty.

"All those who have come in touch with you have felt themselves elevated and encouraged ; and that is how you have silently nursed into vigorous life generations of workers in our motherland ; this is how you have commanded at the same time respect and admiration of many master-minds of the East and the West. You, Sir, have often accepted entire humanity as one family. Amidst innumerable languages you have early discovered the unfailing voice of unity and amongst countless creeds and conflicting cultures you have never missed the fundamental harmony of existence—a harmony not merely intellectual but intensely spiritual.

"Hence from the cosmic survey of the universe through Science, through Philosophy and through Literature, you instinctively turned to the search which has silently yet inevitably led you out of the academic enclosures of theories to the infinite heavens of spiritual freedom. Hence your attempt to vitalise a dead theology into a living communion—a new and as yet undreamt of Science of the "Religion of Man" prophesied by your great predecessor and Guru, Rammohan Roy, in whose life you have read a deathless meaning—conveying an eternal message of India to the rest of humanity.

"For over hundred years now Modern India has been groping after a new Voice—a fresh Revelation—and your life dedicated to Love and Service of Truth, will, we feel, bring about a new era in the cultural and spiritual rapprochement of diverse branches of human race even after the glorious ideal of our other Guru, the Poet."

Replying to the felicitations Dr. Sir Brajendranath Seal observed:

"Out of the fullness of the heart the mouth speaketh. This may be so but when the heart is overfull, silence is its only expression. I will not therefore attempt to express the inexpressible. I can only with bended head accept your kindly greeting in all human fellowship and indeed in all reverence. I bow to you all and to that spirit of love and sympathy which has brought you together. I will not speak of my weakness or decrepitude to-day in the presence of an all-sustaining love which wins strength from weakness and life from death itself."

"My last days are embittered by one thought, the wranglings of those who as the children of India should be bound by ties of brotherhood and friendship. Remember that Hindu or Moslem, Christian or Sikh, you can fulfil the best in your religion by a spirit of give and take, by giving out of your abundance and taking in a spirit of sincere amity and goodwill.

" All that is merely sectarian and communal must yield to the spirit of a common nationality and nationality itself must be fulfilled in one common brotherhood of man in Universal Humanity.

" And I will not attempt to express my own sense of unworthiness in presence of a love that out of its own abundance makes up for my own poverty of spirit in my present physical and mental condition.

" This is perhaps my last appearance in public and I am therefore overwhelmed with a sense of solemnity in which I must betake myself to that silence which is the best expression of the inexpressible.

" From this personal aspect I will proceed to certain impersonal reflections on the nature and meaning of that human sacrament (Jayanti) which has called us together. I will however preface my remarks with one personal note which I cannot avoid on this solemn occasion.

" In my case it so happens that this Jayanti coincides not with the triumph of life but of that other great master of our fate, Death and its companions, weakness and suffering. If Fate has denied to me fruition in my life, it cannot deprive me of that other fruition, which is the last and greatest, the heritage of silence, the mystery of mysteries, Death the Revealer and the Consummator.

" I will now turn to that observance, 'Jayanti ' which calls us together to-day. Our national heritage and culture has nothing more characteristic or more beautiful than this observance of 'Jayanti.'

" Let me speak of certain Jewish, Greek and other national rituals which are so cognate and yet so disparate. The Jews in their Silom had a conception of individual immortality but their exclamation of triumph " Hallelujah" emphasises the triumph of the Lord Ya, Yovah, sinking the personal in the national or tribal aspect. Similarly, the Greek cry of "Is Paean" misses the personal aspect and with the Romans also the state was all in all and personal immortality was only a shadow of life in Hades and birth equally with death lost much of its personal significance.

" Christ indeed had a heart to bless all human festive occasions like feasting and marrying. He sympathised even with the lot of publicans and sinners. But theology with its original sin and its doctrine of damnation turned Christ's religion of love and sympathy into despair. But human nature finally triumphed over theological dogma and in the end birthday greetings and festivities had their due place in Christian society.

"In this history the Hindus have a distinctive note in their observance of 'Jayanti.' At first Jayanti was a solar festival connected with the return of the Sun in spring. This gave rise to the legend of the Suras and and Asuras and the victory of the former over the latter which was commemorated in the Jayanti festival. The hymn of triumph was now 'Jayanti Devas.'

"This was as far as the Vedic Hindus reached. But in Buddhism 'Jayanti' took on a cosmic human significance, in the triumph of the Buddha over Mara, in other words, of Humanity over darkness and death. This was what was first commemorated in 'Jayanti' and when 'Jayanti' became a birthday greeting what is meant to the Buddhist and later on to post-Buddhistic Hindus was the triumph of powers of light over those of darkness, which was symbolised afresh in each birth. Indeed it was a promise of the ultimate redemption in 'Moksha' or 'Nirvana.'

"Apart from its cosmic significance Jayanti has a deep human meaning and import. The individual is born but once but the annual observance of Jayanti (the birthday) confers a sempiternal and recurrent character to what occurs but once in reality at a definite point of History. By this human device, the birthday is annually renewed and we thus win a sort of perpetual life for the temporal and occasional. It is thus that we win immortality and rejuvenescence from the Heavens.

"With these words of immortal hope and greeting you in the name of universal Humanity I bow to you again, taking refuge in that silence which is the first and yea shall be the last."

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II. BOTANICAL STUDIES IN THE UNIVERSITY.

The inaugural meeting of the Botanical Society of Bengal was held on the 13th December at 3-30 P.M. in the Botanical Laboratory, Calcutta University, 35, Ballygunge Circular Road. Mr. Syamaprasad Mookerjee, Vice-Chancellor, occupied the chair.

The Vice-Chancellor delivered his inaugural address and in the course of an encouraging speech he remarked that he was very much interested to know, from the account given by the Secretary, the part that Bengal had played in the study of Botany in India, and he hoped that members of the Society would carry on that tradition. He, however, desired that members of the Society should not confine their activities in the prosecution and publication of scientific researches alone which might bring credit to the individual workers but should also disseminate their knowledge to the general public by arranging for public lectures and exhibitions. Another subject he desired members to pay their attention to was the study of medicinal plants many of which are reported to have very beneficial properties and about which not much was apparently known. As the Vice-Chancellor pointed out, such investigations cannot be carried on without money, but if one were sure that work of practical utility was being done financial help would be forthcoming from expected as well as the most unexpected quarters. The University was, in fact, intended to encourage such activities and the Society could rely on getting necessary help from the University authorities if their work was directed to such objects.

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III. Seminar Work on Currency and Banking and Vocational Guidance in the University.

The idea has been gaining ground for some time past that theoretical studies, particularly in the domain of Economics and Commerce, should be linked up more closely with practical life. The recent institution of a Seminar on Banking and Currency in the Post-Graduate Departments of Economics and Commerce constitutes the first step in the realisation of this idea. The Seminar is in charge of Dr. L. Nemenyi, a well known businessman of the city and a joint author of a book on the Reserve Bank of India and its functions. Dr. Nemenyi has been kind enough to offer his services to the University in this connection and twelve students have already been selected to form the Seminar and take part in its discussions. It will be one of the objects of the Seminar to offer guidance to the students to enable them to decide upon a suitable professional career in the sphere of banking and insurance. Banks and insurance companies have already been approached to accommodate a few students next year as probationers.

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IV. DIOCESAN COLLEGE CLOSED DOWN.

It will be recalled that a few months ago the Senate of this University adopted a resolution to the effect that the privileges of affiliation in Arts up to the B. A. (Pass and Honours) and B. T. standards, enjoyed by the Diocesan College, Calcutta, were to be withdrawn with effect from the 1st June, 1935, the date on which the authorities of that institution closed down the college. We are now informed that Government have confirmed the resolution.

It is a pity that Calcutta will have one Women's College less just at a time when the demand for higher education is being increasingly felt by our women-folk.

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V. "OUR LADY'S HOUSE," SHILLONG.

We understand that Government have sanctioned the extension of affiliation of "Our Lady's House" Shillong, to this University in Alternative Paper in English, German and Italian to the I. A. standard with effect from the commencement of the session 1935-36.

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VI. NEW FELLOWS.

We are glad to announce that His Excellency the Chancellor has been pleased to nominate Mr. Ratanmohan Chatterjee, B.L., to be an Ordinary Fellow of the University *vice* Capt. Jitendranath Banerjea, Barrister-at-Law, deceased.

Khan Bahadur Maulvi Mohammad Musà, M.A., has been renominated an Ordinary Fellow of this University. He has been attached to the Faculty of Arts and appointed a Member of the Board of Studies in Arabic, Persian and Urdu.

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VII. A NEW PH.D.

We congratulate Mr. P. T. Raju, M.A., on his being admitted to the Degree of Doctor of Philosophy of this University. His thesis entitled "Thought and Reality (Hegelianism and Advaita)" was adjudicated upon by a Board of Examiners consisting of Professor F. W. Thomas, Professor J. H. Muirhead and Professor K. C. Bhattacharyya.

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VIII. JOGENDRACHANDRA GHOSH RESEARCH PRIZE, 1934.

The Jogendrachandra Ghosh Research Prize in Comparative Indian Law for the year 1934 has been awarded to Pandit Narayanchandra Bhattacharyya, Smrititirtha, on a thesis entitled "Proprietary Rights of Women under Ancient Hindu Law with special reference to changes introduced by Judicial Decisions and British Indian Legislations."

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IX. UNIVERSITY REPRESENTATIVE ON ALL-INDIA EDUCATIONAL CONFERENCE, NAGPUR.

Our Vice-Chancellor, Mr. Syamaprasad Mookerjee, M.A., B.L., Barrister-at-Law, M.L.C., represented this University at and presided over the Eleventh Session of the All-India Educational Conference at Nagpur during Christmas week. His presidential address which is replete with valuable suggestions for educational reform is the result of much practical thinking. We reproduce it in the present number of the Review *in toto* and hope it will be read with profit.

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X. B. T. IN ST. XAVIER'S COLLEGE.

We understand that the Syndicate of this University have recommended extension of affiliation for the St. Xavier's College, Calcutta, to the B. T. standard with effect from the commencement of the session 1936-37.

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XI. UNIVERSITY DELEGATE ON THE INDIAN ECONOMIC CONFERENCE.

We are glad to announce that Dr. J. P. Niyogi, M.A., PH.D., Minto Professor of Economics, has been appointed a delegate to represent this University on the Indian Economic Conference which will be held at Dacca under the auspices of the University of Dacca from the 2nd till the 4th January, 1936.

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XII. A NEW D.SC.

We congratulate Mr. Bhudebchandra Basu, M.SC., on his being admitted to the Degree of Doctor of Science of this University. Dr. Basu submitted a thesis entitled "Protozoology and Medical Entomology," which was adjudicated upon by a Board of Examiners consisting of Dr. C. Dobell, PH.D., F.R.S., Professor D. L. Mackinon, D.SC., and Major W. S. Patton, M.B. CH.B., I.M.S. (retired).

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XIII. BASANTA MEDAL FOR 1935.

The subject selected for the Basanta Medal for the year 1935 is "Health Education through Schools in Bengal" and the last date fixed for the submission of essays is the 31st of May, 1936.

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XIV. HARDINGE PROFESSOR OF MATHEMATICS.

We are informed that Government sanction has at last been communicated to this University to the appointment of Dr. Friedrich Levi, DR. PHIL. NAT., as Hardinge Professor of Higher Mathematics. Professor Levi will hold his chair at present for a period of five years with effect from the date on which he joins his appointment.

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XV. CALCUTTA UNIVERSITY ROWING CLUB.

It is gratifying to learn that the University Rowing Club is making steady progress and has become increasingly popular. The annual contest has contributed immensely to the country's life, socially, physically and psychologically. Rowing is a sport that ensures team-spirit and as such has a great lesson to impart in life's struggle. The University has not been behindhand in encouraging such a sport and the Rowing Club is to be congratulated on having secured a grant of Rs. 20,000 for a club-house and Rs. 6,000 for boats. The following report from the Honorary Secretary of the club Prof. Shyamlal Mookerjee will enlighten our readers on the measures adopted by the University for the improvement of the Rowing Club:—

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"With the year 1935 the University Rowing Club has entered upon a new era of progress which is already marked with various activities. The transfer of the club from the canal to the Dhakuria Lake was a very wise step that could be taken for its improvement, for scarcely a year has passed when the club has developed into a very healthy institution in the best part of Calcutta. It was opened in January last on its temporary site on the lake with the old shanti of the canal but the enthusiasm of the students was unabating and admission had to be closed for want of boats after taking 160 members during the last session. Two racing fours which were purchased from the Calcutta Rowing Club in the previous year were now brought in and an inter-collegiate boat race was organised on the 31st March in which as many as six colleges participated. It was a very successful function that was ever held on the lake and a large gathering watched it with keen interest from all sides of the bank. An instructive demonstration of the development of rowing from the primitive ages was given by the members of the club on logs of wood, tubs, dug-outs shalties accompanied with '*Shari*' songs on country boats, which was very much appreciated by the public. This was followed by the final event of the inter-collegiate boat race in light fours between the St. Xavier's and the Presidency College crews, the former winning by half a length in a very close fight. The Vice-Chancellor presided over the function and Lady B. L. Mitra gave away the prizes and they all expressed great satisfaction at the success of theday.

"From June last the club secured the services of Mr. H. B. Walford of the Calcutta Rowing Club who took great interest in training our boys and a race was organised before the Puja among the members of the club which was very contested. Mr. A. V. Venables, the ex-President of the Calcutta Rowing Club, who used to take a good deal of interest in the affairs of the club, acted as judge on the occasion.

"In November last when an inter-club regatta was proposed by the Lake Club and the University was invited to join, the Managing Committee decided to send a crew with an old boat even without swivels, for no sport could improve without competition.

"Since the departure of Mr. Walford on leave, the training of the University crew was entrusted to Mr. P. Lacey, an excellent coach and member of the Calcutta Rowing Club. He with the help of Mr. A. J. Papercorn, an ex-captain of the London Rowing Club, worked very hard to train up the 'varsity crew for the inter-club regatta on the 15th December. It must be admitted that our boys did splendid considering the handicap for boats, short period of practice and lack of racing experience specially in a three abreast' race. It is very interesting to note the comments which appeared in the *Statesman* just before and after the race in connection with the Calcutta University's first appearance in the rowing regatta in Calcutta.

The *Statesman* wrote:—"Owing to the domestic engagements of one or another of its members and the departure on leave of its regular coach, the Calcutta University Rowing Club cannot enter the very best material normally at its command. It is handicapped also by having insufficient boats of its own. On the other hand, the crew's keenness and zest for any amount of gruelling work are wholly admirable so much so that its performances in practice have given its neighbours exquisite anxieties...............The Calcutta University impressed every one on their first appearance at a formal regatta by beating the Lake Club for second place in a race that their crew rowed well from start to finish.................................The University using an old boat with fixed rowlocks against their opponent's swivels gave an excellent account of themselves and were warmly congratulated."

"His Excellency the Chancellor, who presided on the occasion, expressed great satisfaction and congratulated the 'varsity crew on their fine performance.

"It is really gratifying to find that some of our young members have already won laurels for the Lake Club and Mr. Subrata Nag, an old member of our club, is now captain of the crew at the London School of Economics. This proves what our boys can do if only facilities be given to them.

"Thus when the club is growing by the side of two premier ones on the Lake, the members of which are anxious to see it rise to the standard of the best 'varsity crews of the world, and the University is generous to the needs of the club, public sympathy is all the more wanted for the encouragement of this expensive sport. The University has already placed orders for two racing fours, two sculling skiffs and one coaching pair and a nicely designed boat house with dressing and bath rooms is already in progress on the permanent site of about 3 bighas of land given by the Calcutta Improvement Trust. What the club now wants most is a larger number of boats for its members."

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XVI. THE CENTRAL ADVISORY BOARD ON EDUCATION AND THE EDUCATED UNEMPLOYED.

Our Vice-Chancellor, Mr. Syamaprasad Mookerjee, M.A., B.L., BARRISTER-AT-LAW, M.L.C., took an active part in the deliberations of the Central Advisory Board on Education which held its first session at New Delhi on the 19th and 20th December last. The meeting was presided over by Sir Girija Sankar Bajpai, Acting Education Member of the Government of India. "The main function of the

Board," as Sir Girija observed, " is to test, sift and cohere the current educational thoughts of the day and impart to what may result from such a creative effort the lasting impulse of a progressive policy." The most important item on the agenda was the relation of unemployment to education.

The Board has endorsed the generally prevalent view that the secondary school education should be reconstructed with a view to giving a definite bias for vocational training. A few experts are likely to be brought from Britain to advise on the manner in which this could best be done.

As for relieving the problem of unemployment, the Local Governments will probably be addressed with a view to impressing on the need of creating new professions and fresh opportunities, so that educated youths may be absolved at least to a limited extent as far as possible. It is believed that the views of the Sapru Committee in this connection will be found very useful.

The Board has also favoured the appointment of career masters in all big schools as in England, so that the students' attitude at schools may be watched and advice given in respect of their future career.

As regards the admission of educated boys in the subordinate clerical services of the Government, the Board appeared to favour the suggestions that boys anxious to enter this particular service should not be more than nineteen years of age and that they should satisfy a certain prescribed minimum qualifications.

The underlying idea for prescribing nineteen years as the upper age-limit is said to be to prevent B.A.'s and M.A.'s competing with matriculates or upper secondary passed boys for the service, which could not offer high salaries.

The Board has also resolved to form itself into separate sub-committees to give advice to each on primary education, secondary education, university education, vocational education, etc.

A good library will shortly be established with a view to helping the Board to obtain all available informations and help its being the national centre of educational information.

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XVII. MAHAMAHOPADHYAYA PROF. VIDHUSEKHARA SASTRI.

We offer our hearty congratulations to Professor Vidhusekhara Sastri who has been made a Mahamahopadhyaya on the New Year's

Day. The recognition was, it must be said, long overdue. M.M. Vidhusekhara Sastri enjoys an international reputation as a scholar and the University by appointing him a Professor in the Department of Sanskrit last year no doubt made a happy selection.

* * *

XVIII. THE LATE LORD READING.

We deeply lament the death of Lord Reading, Viceroy and Governor-General of India from 1921-1926. He succeeded to the Viceroyalty at a most critical time and everyone knows how skilfully he tided over the difficulty. After his return to England he took a very prominent part in the Round Table Conferences and was the foremost advocate of the principle of an All-India Federation.

Apart from the services he rendered as an administrator and his romantic career from a ship's clerk to a Marquess, Lord Reading will be remembered in this University for his high attainments as a lawyer. His unique success at the Bar was responsible for the distinction he enjoyed as Solicitor-General, Attorney-General and Lord Chief Justice of England. He will be remembered here as being the noble recipient of the Degree of Doctor of Law *Honoris Causa,* which was conferred upon him by this University in 1921. His eminence as a lawyer is best reflected in the following lines from the Convocation address of Vice-Chancellor Sir Asutosh Mookerjee while presenting him to His Excellency the Chancellor for the said Degree:—

"Amongst our guests stands pre-eminent the Right Honourable Sir Rufus Daniel Isaacs, Earl of Reading. The romantic history of his early life, the splendour of his success at the Bar, the brilliance of his achievements as an ambassador and the glamour of the exalted office he now holds under the Crown, cannot but stir the imagination of the layman. But, let me urge, that another feature of his career appeals powerfully to us, the members of an academic body which has sedulously endeavoured to foster the study of the Science of Law and is proud to count among its alumni leaders of the highest eminence in the legal profession. His name occupies a distinguished position in the long line of illustrious men, who have adorned the most ancient judicial office in the land of his birth, and we are met to-day to express our high appreciation of the signal success which marked his efforts to expound and administer those immutable principles of jurisprudence that constitute the priceless heritage of mankind, alike in the East and the West."

* * *

BUSINESS NOTES

ORIENTAL GOVERNMENT SECURITY LIFE ASSURANCE CO., LTD.

The Company was established in 1874 when no Proprietary Life Assurance Companies were in existence in this country. Now, at the conclusion of 61 years of existence, it finds itself in the leading position among Indian Life Assurance Companies. Customers are perfectly satisfied with the results of their Policies and the treatment that has been accorded by the Company.

It is superfluous to mention that it is a purely Indian Life Assurance Company, almost all its shares being held by Indians and its operations conducted by a Board of Directors mainly Indian.

George R. I.

THE LATE KING-EMPEROR

George R. I.

THE LATE KING-EMPEROR

THE
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FEBRUARY, 1936

WHAT, AFTER ALL, IS RELIGION ?

JOHN HAYNES HOLMES
Editor, "The Unity," Chicago

I HAVE worded my specific subject in such a way as to indicate what is perhaps the prevailing attitude of our time—a general questioning of religion, mingled with indifference, irritation, and even scorn. Why should we bother with religion any longer ?

In answering this question, I would point out that there are three possible attitudes which may be taken toward religion. These attitudes have prevailed in times gone by, and they survive today :

(1) First of all, there is the attitude of the conservative, or the orthodox, who believes that religion is a revelation of God to man. It is not something that appears in the natural course of human events but something that is interposed, so to speak, from without, or from above. God exists, in other words, and has created man, and now wants to make himself and his activity known to man. It is this disclosure, or revelation, together with the consequences which follow, which constitutes the essence of religion. The Greeks believed that the gods walked upon the earth, even as they abode in heaven, and consorted with the sons and daughters of men. The Jews believed that Jehovah spoke to Moses upon Sinai, and to later prophets appeared in burning coals, or rushing winds, or angelic visitations. The Christians worked out a sublime theology of God sending into the world his only begotten son, that he might make sacrifice for the

sins of men, and that men, through the acceptance of this sacrifice, might be saved. The variations of this idea of religion as a divine disclosure, or intervention, are almost infinite, but they all involve the concept of something external, and therefore alien, to man himself.

Now, it is this idea of religion which has been almost universal in the past. It is the idea which is common with great masses of men at the present moment. At the same time is it an idea which seems to me to be totally out of place in the modern world. For behind this idea is a conception of the universe as consisting of two parts—the natural, or that part of reality which belongs to man, and the supernatural, or that part of reality which belongs to God. But this division of the universe into segments, natural and supernatural, is no longer accepted by the modern mind. We know today that the universe, whatever else it is, or may be, is a unity. Reality is of a single piece, and this piece is the natural which encompasses all the existence that there is. There may be existence and non-existence ; but there cannot be natural and supernatural. Just because a thing exists at all, it is natural, that is, a part of nature, which is the whole. It is in this sense that God, if he exists, is natural. He is revealed not in miracles, or signs, or wonders, but in the perfectly natural phenomena of sky and sea. He is heralded not by angels or archangels, but by the heart of man. If anything is certain in the confusions of the religious consciousness today, it is that religion as a form of supernaturalism is dead. The whole vast panorama of the supernatural has faded away, like Shakespeare's "unsubstantial pageant" which " leaves not a rack behind," and with it must go as well the stupendous paraphernalia of a supernatural faith.

(2) A second attitude towards religion is that of the radical, or iconoclast, who asserts that religion is nothing but a superstition. In the early days of man's life upon this planet, he found himself confronted by the unknown, which he straightway proceeded to people with all manner of gods and demigods, monsters and dragons, fairies and sprites. In this same early period of his existence, man developed extraordinary and extravagant ideas of his own nature and destiny—who he was, where he came from, and whither he was going. In these primitive periods of human history, man organized his experience in terms of a mythology which came in time to be a theology, and eventually a religion. And it is this religion, or rather mythology, which in various forms has survived to this present day—very largely as a result of the deliberate propagation of the priests, whose personal and

social interests it served. Science has not yet been able to kill this religion, nor philosophy effectually to expose it. But little by little, as knowledge spreads and intelligence expands; religion is being seen for what it is—a superstition! There is no truth in it, and therefore we should get rid of it.

Now, that there is superstition in religion, I would agree. Religion is as superstitious as medical science, for example, or sociology, or political economy, or life itself. If you can find a religious belief more grossly superstitious than the biological doctrine of "spontaneous generation," which flourished undisputed by all the physicians until challenged and disproved by the supreme genius of Pasteur, I should like to know what it is. If there is a more foolish superstition in religious history than the sociological concept of a superior race, or the economic theory of *laissez faire*, I have not found it. Even in the simple, ordinary affairs of daily life, a recent inquiry among educated people disclosed that not less than seventy-five per cent. of these people accepted one or more of the current superstitions of our day. There is superstition in religion exactly as there is superstition everywhere, since superstition belongs to human nature as an inevitable product of ignorance, credulity and fear. But I submit to you that to say there is superstition in religion is one thing—and to say that religion is itself a superstition is quite another. It is no more accurate to assert that religion is a superstition because it originated among the myths and legends of an ancient day, than it is to assert that astronomy is a superstition because it had its beginnings in the astrology of the Chaldaeans, or chemistry a superstition because it sprang from the alchemy of the Middle Ages. There are still astrologers among us—men who would read the stars to tell our destinies! There are still alchemists practising their magic—men who would turn the baser metals into gold ! There are still mythologists in Christianity—men who believe that God made the world in seven days, and that Jesus rose from the dead on the third day. But Astronomy and Chemistry are none the less true sciences, and religion in the same way a sound aspect of experience. Is Religion a superstition ? Not at all ! Only the idea that religion is a superstition is a superstition. More superstitious than the man who believes that the whale swallowed Jonah is the man who believes that the reverence, aspiration and dedication of the human spirit, its trust in God and its surrender to his will, are nothing but the empty delusions of a deceived imagination.

(3) This brings me to our third possible attitude toward religion, already suggested in what I have just been saying. I refer to the idea, uniquely characteristic of the liberal mind, that religon is a natural and normal element of human life. It is not supernatural, in any sense of revelation. It is not a superstition, in any sense of fraud or fiction. It is simply the experience of human nature in the higher ranges of its activity. Religion is as native to the soul as poetry or art. It is as natural as dancing, or singing, or writing, as Havelock Ellis points out in his great book, " The Dance of Life." There is nothing in religion that cannot be matched with other expressions of the life of man, or united therewith as a kindred impulse of the inner spirit. The comparison is valid in things high and low. When I see a cathedral, I see a building as inevitable as a capital, or a library, or a football stadium. When I behold a congregation in a cathedral going through the ritual of worship, I know I am beholding a ceremony rooted in the same psychological instincts of performance as the ritual of a baseball crowd rising instinctively to its feet in the second half of the seventh inning of every game. When I see some saint whose whole being is uplifted by the experience of prayer, I know I am seeing a spectacle as beautiful, and as real, as the rapture of some sensitive listener to a great orchestra of music, or of some sensitive observer of an immortal painting. There is nothing strange, therefore, about religion—least of all, anything supernatural or superstitious. Religion, says Havelock Ellis, is a natural process—" a spiritual function which is almost a physiological function." It is "an art which Nature makes. That is all."

It is needles, I imagine, for me to state that it is this last interpretation of religion which I whole-heartedly accept. The idea that religion is a natural phenomenon is one that is supported by all the authoritative scholarship of our time. Students of history study the origins and development of religion with the same seriousness and appreciation that they study the origins and development of art, and politics, and culture. Examine any history of civilization—such a recent and admirable piece of work, for example, as Will Durant's "The Story of Civilization"—and see how large a place is occupied by a survey of religious customs and ideas. This is because we all recognize today that religion is a part of the experience of man—a product of his essential nature. It is in this sense that all religions, even the most primitive, are not only real but also true. They are rtue, at least, for the people who believe them in their own particular stage of psychological development. The time has passed by when we can declare that one religion—our own, of course—is true, and all others false. *There can no longer be any line of division between orthodox and heterodox, Christian and pagan.* Religion is as native to the souls of the people who practise it as trees are native to the soil in which they grow. There are many religions, as there are many trees, but all are a growth of nature. " Religions are many, but religion is one"—and one because it belongs, like blood and breath, to the very life of man.

What is the relation between religion and other activities of human nature ? How is religion to be regarded from the standpoint of all that man is and does ? To these questions there are two answers that may be given :

On the one hand, there is the commonly accepted idea that religion is a definite and peculiar kind of experience. It exists as something concrete and specific—to be marked off from every other type of experience, which may be aesthetic, scientific, political, or moral. There is a literature, for example, and art, and music, and science, and business, and politics, and athletics ; in the same way, there is religion. But religion, as an entity in and of itself, is not to be confused with other entities. It must have a place in life which is its own. This life becomes more truly religious, more uniquely spiritual, just in proportion as its possessor abandons all the pursuits and interests of ordinary life, and dedicates himself utterly to God. Thus is religion celebrated as a reality which is not a part of life but rather apart from life.

A second point of view on this question has been best presented by Professor John Dewey in a book of his, entitled "A Common Faith," which I seriously regard as the most important religious work which has appeared in recent years. In this book Professor Dewey lays down the proposition that religion is not a specific kind of experience at all, but on the contrary, is a quality, the highest quality, of all experience. It is fantastic to believe that religion is to be set off by itself, and identified with peculiar types of belief and practice. This is the origin of most of the superstition with which religion is identified in these modern days ! Religion, as a matter of fact, is an element in all the experience that we know. It saturates life as water saturates a sponge, or as oxygen saturates the atmosphere. It is not a question of literature and art and politics and business—and then religion, apart from all these other aspects of activity. Rather is it a question of religion—or "the religious," as Professor Dewey insists upon calling it—entering into and suffusing these activities, and lifting them to the highest levels of attainment. Religion is with us all the time. It constitutes the deepest, highest and most significant element of experience in every department of human living. We commonly speak of "the power of religion to introduce perspective into the piecemeal and shifting episodes of existence." But we ought to reverse this statement, says Professor Dewey, and "say that whatever introduces perspective is religious, not that religion is something that introduces it." In the same way, we claim that religion effects a change in attitude. Professor Dewey wants to turn this statement around and say that it is the change in attitude which is religion. "It is not religion that brings it about, but when it occurs, from whatever cause and by whatever means, there is a religious outlook and function." Religion, in other words, is interfused with the wholeness of our life. It is at one with "our being in its entirety." This is the reason why, in dealing with religious phenomena, we find ourselves using such words as "God," the "soul," and "immortality." These words are more or less desperate and of course futile attempts on our part to give definite expression to our consciousness of a spirit which is identical with life in all its higher and nobler phases.

Now of these two ideas—of religion as a separate kind of experience, and as a quality of all experience—I choose unhesitatingly the latter. I find the validity of this idea significantly expressed in our commonplace statement of every day that such and such a thing is a man's religion. We say of a painter, or a musician, that his art is his religion. We say of a mother that her religion is her love of and devotion to her children. We say of William Lloyd Garrison that his religion was the emancipation of the slaves. We say of Gandhi that his religion is the liberation of India. We say of Russia, for all the materialism and atheism of the Bolsheviks, that it has a religion. Indeed, you can't understand such a phenomenon as Russian Communism, or Garrison's anti-slavery movement, or a painter or a poet starving through the years in fidelity to his art, unless you see it as *religion*. What we find in all these cases is a certain integrity of mind, a certain purity of heart, a certain dedication of spirit which, whether in music, or literature, or social reform, transcends the limits of any one of these activities. After we have exhausted everything that can be found in art, or statesmanship, or family love, in and for itself, we find something left over that is common to them all. This element, which belongs properly not to the outer activity but to the inner life of man, is what we call, for lack of a better word, the spiritual. And it is this which constitutes religion! It is in this sense that religion belongs to art and politics and business, as the essence of all that is best within them. Do not let anybody say that a poet is not religious because he does not believe the doctrines or practise the rites of organized religion. Shelley, for all his atheism, was the soul of religion in his immortal odes. Nor may any one contend that religion should keep apart from politics and business, and mind its own affairs. Religion cannot keep apart from either politics or business, as its life is inwrought with both, and endures only as business is honest and politics clean. I contend, in other words, that religion is coincident with life. Whatever brings to man a better, deeper and more enduring adjustment to the highest values of existence, this, in whatever field it operates, is religion.

Religion I said, as my first point, is a purely natural phenomenon. Religion I now say, as my second point, is a universal phenomenon. It is a spirit which quickens, inspires, and irradiates the whole. Both of these points, as you can see, are humanistic in their implications. They identify religion with man, and with the life of man. They interpret religion as a product or expression of human nature—the highest expression, like the blossom which springs from the woody stalk of a plant, but an expression, or product, none the less. If they have room for God, as I believe they have, it is a God who is born of man's experience as the essence or totality of this experience. But I would keep within the bounds of the strictly human, in phrase as well as thought, and conclude with a more careful definition of just what religion means in terms of human living. What is religion ?

Says Prof. Dewey, the greatest of American philosophers and teachers—"Any activity pursued in behalf of an ideal end, against obstacles and in spite of threats of personal loss, because of conviction of its general and enduring value, is religious in quality." Religion, in other words, is a type of life for the individual characterized by three distinctive qualities, which I enumerate in my own order.

First, and at bottom, religion is the pursuit of "an ideal end." Before we can pursue such an end, we must conceive it as a dream or vision of something better than we have ever been, or higher than we have ever seen. We catch a glimpse upon the horizon of the world of a reality which surpasses in dignity and beauty everything yet achieved by man upon this earth. It may be a cadence of words which a poet has caught within his inner ear ; it may be a virtue which illumines the darkness of our sinful lives ; it may be a programme of a planned society of justice for the masses. It may be one specific reform of a specific evil ; it may be the universal "kingdom of God," which Jesus taught. Whatever it is, it is "an ideal end," something that ought to be in place of what now is. And seeing it, conceiving it, believing in it, we pursue it, and therewith make it the purpose and principle of all our lives. This is the first aspect of religion !

The second aspect concerns more nearly this " ideal end." It gives a closer definition of what this " end " may be. Thus, it must be of "general and enduring value." Frequently we seek ends beyond ourselves, which pertain particularly to ourselves as individuals, and not to humanity in general. In the same way, we may give ourselves to the pursuit of ends which are of merely temporary significance. How many a man has made money his great goal, or fame, or power, or a woman! There are a hundred things which may hold our attention and exhaust our energies in their pursuit. But if these things have value to us to the exclusion of the rest of the human race, or at the expense of others, they are not genuinely ideals, and their pursuit is not religion. The poet must dream of a poem which will make glad the hearts of men ; the saint must strive for a virtue which means compassion and service of mankind ; the reformer must labor for a social state which means liberty and justice for all. An " ideal end " is something which takes us out of ourselves, in pursuit of an ideal which is beyond ourselves. A worthy " end " is one which takes us out of and beyond ourselves in the sense that it unites us with mankind. This is why Dewey speaks of " activity in behalf of an ideal end " which has "general and enduring value." Such activity, coincident with the eternal interests of the race, is alone religious.

As the second aspect of religion concerns more nearly the " ideal end," so the third and final aspect of religion concerns more nearly the " pursuit " of this " ideal end." This pursuit can be nothing perfunctory, or half-hearted. It can be touched by no single consideration of self-interest. It can ponder no expediencies or practicalities, consult no counsels of worldly prudence. It can weigh no profits and estimate no chances of success. What Dewey means, in the language of religion, is Jesus on the cross, Servetus at the stake, John Brown on the scaffold. What we are doing here is pursuing an ideal, of universal and eternal worth, which has taken possession of our lives. If we suffer, then we must suffer ; if we die, then we must die—

> " Their's not to reason why,
> Their's not to make reply,
> Their's but to do and die."

If this is true amid the stupidities of the battlefield, then how much truer in the wise serenities of great struggles for God and for mankind ? Obstacles will not delay us ; threats will not deter us ; suffering and sacrifice, even unto death, will not defeat us. That is our resolve ! And when that resolve is made good, in honest words and noble deeds, it is religion.

This, then, is what religion is—this humanistic religion which is neither supernatural nor superstitious, but an element, the highest element, of human experience; and an experience which is not apart from life, but is rather a pervading quality of life itself. Religion is any activity which is pursued on behalf of an ideal end of universal and eternal worth in disregard of all personal considerations of interest and advantage. We see religion, as the Prayer Book reminds us, in " the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs, the holy Church throughout all the world." But we should also see religion in the scientists who are jealous after truth, in the artists whose lives are an unending quest of beauty, in the reformers and revolutionaries who, in differing ways, press on to the goal of an ideal society upon this earth. " I know now," said a Unitarian minister of this country, after meeting in Moscow some of the ardent young Communists of Russia, " I know now what the early Christians were like." Yes, Christian or Communist, orthodox or heretic, if there is a dream, and devotion to the dream, then there is religion. This, and none other, is the true phenomenon of the spirit.

If this is religion, why do we have churches, and ministers, and practices of worship ? Is not the whole organization of religion, in its traditional forms, inconsistent with this very interpretation of religion as the life of man lived for ideal ends ? Are not the Russians right in trying to get rid of the church as an institution hostile to the ends they seek ?

In answer to this question I would say frankly that, in an ideal society, where ideal ends have at last been realized, I can see little place for churches as we have them about us at the present time. I recall that John, in his vision of the New Jerusalem, the holy city, testified that he "saw no temple therein." Sir Thomas More, if my memory is correct, put in his Utopia no churches corresponding to the institutions which flourished in the England of his day. I have myself prophesied a future when "there will be no churches, as we have churches today—no Sundays, as we have Sundays today—no Bibles, as we have our Bible today—no religions as we have them today, but simply religion."[1]

But even in an ideal society, it seems to me, there will always be desire, indeed necessity, for the cultivation of ideal ends, and desire and necessity alike for the fellowship of men in the pursuit of these ideal ends. Ideals, in other words, cannot be left to chance. They must be kept alive by teaching, preaching, and practical example; and men must constantly be rallied from selfishness and indifference to their support. In our present society, we do this work, however imperfectly, in churches which, apart from their theological idiosyncracies, are properly institutions for the fostering of the fellowship of men in the common service of the higher interests of their common life. In the ideal society of the future, the community will itself do this work of spiritual fellowship—cultivating religion as a community enterprise, exactly as it now cultivates, for example, the cult of patriotism. Churches in the future, in other words, will all be merged into a single church, and that church a community church. In such ways as seem most practicable the community church, as the instrument of the community life, will keep burning on its altars the light of the ideal ; and at such times and in such places as seem most fitting, this community church will invite all citizens of the community to feed this light, to gather in reverence about its beams, and to lift it high amid the darkness of the world.

Some day the world will become as one great temple, and men as one great family, and all true life divine. Longfellow caught the vision when he saw, in happy times to come, that

"... universal church,
As lofty as the love of God,
As ample as the wants of man."

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[1] *See* "*Religion Today*," edited by A. L. Swift, published by Whittlesey House, New York, pp. 259-60.

AIMLESS HIGHER EDUCATION

SIR A. P. PATRO, K.C.I.E.

AIM OF WESTERN EDUCATION IN INDIA BY EARLY ADMINISTRATORS

TO those who were Graduates of the University and Teachers in High Schools and are now undergoing training in Theory and Practice of Teaching which is to be their principal vocation in life and the basis of living, I need not discuss in detail the various complexities of the problem of High Schools in the educational scheme of the country; nor do I desire to assess now the full effects of the system. I will endeavour to state a few particulars to throw light on the important problem. It has become increasingly clear and no demonstration is needed to convince the public that the system of education prevailing in the country requires radical alteration to meet the growing demands of the times Economic and Social. Time was when the Government of the country was autocratic and the administrators laid down the policy independent of the people. The able minutes on education of early administrators and others were the genesis of higher education in India. The foundation of colleges and universities were no doubt intended for disseminating English education and knowledge through the medium of educated Indians, on a basis which was neither of the West nor of the traditional culture and learning of India. The aim and ideal of western education has been to regard the development of the individual mind and character as the true end and purpose. This was possible in countries where the person is not subordinated to the group or family. The grafting of the British system of education into a country where high culture and learning prevailed, within limitations, where tradition ruled supreme, had not yielded beneficial results as thought of. Government no doubt were able to secure the aid and assistance of the products of the College education for carrying on administration and many able administrators and powerful assistants were available. A new caste of educated persons was created. Beneficial to an extent were the results of the Universities, but from the point of view of national education, they fell far short of the national requirements. It was with the best of intentions the scheme was designed to begin at the top in the hope that education would filter down to the village in course of time. That the college men would carry the message of education to rural areas, experience proved a different result.

HIGHER EDUCATION BASED ON PRIMARY SYSTEM OF EDUCATION

In every country higher education was based on the primary system of education which had organic connection with the traditional culture and learning of the country. Without a strong foundation the educational edifice had become unstable and weak. Japan adopted the high school and college education of the west on the basis of their own traditional systems. Japan's rise from obscurity to a position of first class importance in the councils of the world during the half-century and her change from the feudalism of the middle ages to the modern system of representative Government is the admiration of the world. The progress and development during the last two decades is most striking. The old family system which stood so well for maintaining the social organisation and welfare of the country for several hundreds of years has made room for fresh ideals under the new Economic pressure. There is not the blighting influences of caste or communal organisation. Even the Eta were emancipated and are part of the races. The good of the individual and class consciousness has come into being and a new social and economic life is created.

RESULT OF THE POLICY OF 1869 IN JAPAN

The result of the policy of education declared in the Imperial Oath of 1869 " henceforth education shall be so diffused that there may not be a village with an ignorant family nor a family with an ignorant member " is stamped in every national activity. This great ideal has been to a large extent achieved. There is high standard of literacy in spite of difficulty of written language. This success is ascribed to the comprehensive system of Primary Education. Higher education is highly systematised. Most of the schools and Universities are controlled either by the Central Government or by local authorities. The aim of the educational system seems to to be not so much " to develop exceptional ability or character, though there is ample scope for this, but to create a general high level of attainment and to provide a supply of well trained instruments of national policy." Japan has highly trained administrators, soldiers, businessmen and technicians to whom she owes her phenomenal success, not to intellectual prodigies or exceptional memorising. "The Indian system of examinations and want of true educational spirit and teaching in colleges encourage mechanical memory and drives off real reasoning power, creative imagination, resourcefulness and judgment in the youth" observed an experienced educationist. The service mentality, the tendency to dependence rather than originality, the absence of a spirit of research for general welfare are more apparent. To raise the educational level of our country, to preserve all that is fine and noble in our traditional civilisation, we must make the best of the western and Indian ideals. This aim of education must prevail.

HIGHER EDUCATION AND SOCIAL FREEDOM

The system of Elementary Education to the children does not rouse in them latent powers of observation or help to open their minds to imbibe the beauties of their surroundings. Elementary Education is neither free nor compulsory in India. The theory of "waste" is sounded to retard progressive expansion and later development. Waste there is in all grades of higher education and in every country. This difficulty should not be exaggerated. In Japan the elementary or primary period runs for six years, free and compulsory for boys and girls ; there is a further period of two or three years which is provided by the State but which is optional. Japanese language, history and ethics take a large portion of the studies. Textbooks are compiled by the Education Department and are uniform throughout the country. After six years a student may pass on to a middle school, which is of secondary or of public school standard. Those who are not able to move on to the middle school are content to be workmen in agricultural or industrial concerns and take the additional two or three years' course for vocational training. It is not as a matter of course every student is admitted to the middle school or secondary school. There will not be room enough for fifteen or twenty per cent. of the Primary School youths. They have to pass a highly competitive examination. It is at this stage English is begun and becomes an important subject of the curriculum. For five years this course will continue and a vocational basis is given to education. A selection is made during this period whether the youth would go in for higher courses of academical studies or adopt practical and professional courses of study. In the latter event he will go in for commercial, industrial or technical education in those high schools which train him for the practical life. If the youth chooses the University literature, law or science, he will sit for another competitive examination. The full course for high school lasts for three years. It is only at the age of 22 or 23 he is able to go up to one of the Government Universities, where his course will be 3 or 4 years according to faculty. The student can graduate only when he is about 25 or 26 years of age. The aim of higher education is that it should broaden the sympathies and refine the imagination of the youth and make him practical and self-reliant. The middle school course—corresponding to our high school—has a definite aim to train those who could enter after competitive examination, a stiff test. A student obtains the education he deserves. The aim of the authorities throughout is the training of efficient workers, in all walks of life. Japanese system has been successful in a country where on agriculture depend 60 per cent. of the people. They are fortunate to have no caste system and early marriages. Though religious influence is predominant, freedom from the rigidity of caste rules and restrictions, and equal rights for all makes the advance of the country easier. We need not enter into the industrial and economic aims of education. Suffice it to say, that the middle and high schools have before them the task of making the youth efficient, self-relying and an instrument of the national policy of developing the social system and economic resources of the country. It is no longer family, caste or community but individual advancement for the good of the country.

CASTE MUST PASS AWAY

One of the influences for creating a higher aim in education is the social freedom of the country. Caste must pass away in India before we can achieve the end of a united nation. Religious bigotry and fanaticism must disappear so that communalism may not raise its head. A youth brought up in the narrow atmosphere of such a home and society cannot rise higher than his environments, however highly external polish may be given. The blighting influence of caste and religious bigotry needs reform in our midst. New opportunities are forcing upon themselves and ere long they will be irresistible. The Public Schools and Colleges, Teachers and Professors may help the advent of social and religious freedom and prevent the 'waste' now going on in society. Radical reforms must be undertaken to make the youth an efficient and practical citizen.

COMPULSORY PHYSICAL EDUCATION

It will be interesting to note that physical training and physical culture is compulsory in the middle school and high school courses. Athletics form an important part of curriculum. In the colleges military drill, rifle exercise, tactical manoeuvres form an organic part of educational training. To each college and the University, expert directors are attached to give a semi-military training. This is to make every youth of 18 years and above to be prepared for national service. The plan of Indian University Training Corps attracted young men in the early days as it formed a sort of recommendation to executive offices and now it has become less attractive. The training begins late in life and is also optional. Much headway could not be made in this direction as it is a limited force. Out of a whole college or school of several hundreds a few dozens have the chance for a brief period. It is a pity that Government do not find it worth their while to make adequate grants to widen the scope of this very useful system. Therefore the present policy helps neither the giver nor the candidate. The Scout movement, excellent in its objects, has not fulfilled the primary aims. The ten rules of the movement are safely recorded in the notebooks of the Scout. You know the results of the earnest endeavour to form a citizen Corps: 160 youths could not be secured in the city of Madras. This Scout movement as well as the University Training Corps must be made obligatory, while athletics should form a compulsory part of the curriculum of the secondary schools. The aim of education is not merely to train the intellect or to memorise but also to train the body, to enforce discipline of the mind and body in order to bring out the best in the youth. The examination system in India has encouraged mechanical memory to the detriment of real reasoning power and judgment. Success in examinations ought to be no test of ability and originality. More often a youth at the low rung of the ladder of examination is the ablest in administration and practical life. The growing popularity of athletics and physical education among the youth of the country should receive greater care and attention.

Compulsory physical training is a necessary equipment for the youth of the country.

AIMLESS EDUCATION AND EDUCATED UNEMPLOYMENT, A GREAT TRAGEDY

I referred to the Japanese system as it is largely an agricultural country. More than 60% of population are still dependent on agriculture. Of the 77 million wage-earners in Japan 58 are engaged in agriculture. The Eta-depressed classes exist to the extent of about 1½ or 2 millions of people. The typical figure in Japan is still the peasant cultivator. It is therefore necessary to investigate the causes which have led to the great transformation of that country into her present position. In India the policy of ascertaining and selecting whether every youth is fit to go to the college or every student of the High School could go to the University is wholly absent. It is an aimless education. Let us look at the tragedy. Coming from the village school, the youth takes a course of study in the Secondary School and at that stage he is bewildered and finds no means of earning bread and has no object in view nor his parents have any. The school cannot assist him in making up his mind whether he could profitably enter college for technical, agricultural, and industrial course or higher academical courses for education and research. Research work is much needed in our country. The encouragement for devoting the whole time in the laboratory or library is not very great at present. Finding no hope anywhere he passes on to the Intermediate and B.A. and then feels despondent and ultimately takes to B.L. He reaches the last stage and aimlessly moves about. The Universities are crowded with the youth of all grades of intelligence. A judicious selection with the co-operation of parents and teachers in the High School is most necessary as well as to advise the indifferent and unsuited youth to go to more useful institutions where he could be of greater utility. It is not an easy task to disabuse our minds of the old ideas of service. The youth is educated by the parents to obtain a job. By the time he finishes the B.A. or B.L. Examinations the strain on the family becomes very great. The youth returning to the village finds the new habits acquired cannot be continued, consequently he has become thoroughly discontented. The parents or the family feel bitterly disappointed as the youth is not able to secure a job. This feeling grows stronger every day. The peace and harmony of the family is disturbed and the disease of discontent spreads throughout the village or the town. Social and political unrest becomes intense. The number of educated unemployed swell at the end of every year. This is so because higher education in schools and colleges is aimless. It is true that industrial or commercial institutions cannot grow when there is no real demand. The economic system must be altered and improved from the bottom.

GOVERNMENT TEST OF DEGREE FOR SERVICE IS PARTLY RESPONSIBLE FOR WASTE

Goverments are largely responsible for this state of great unrest. The insistence of a degree as a test for entrance into service under Government compels the youth to go through the mill in the hope of obtaining some job in the Civil services of the country. It is the great bait for higher education in India. The test for the service should not be a University degree, but one of efficiency and intelligence. A departmental test is more effective for the selection of useful material than a pass in the University. Sir Patrick Geddes said examinations are not fully trustworthy as a test of fitness for any profession since higher powers required for a profession mature later with experience and opportunity, and he refers to the mass of failures in professions with high academical qualifications. In the *viva voce* examination very interesting facts are recorded in the report of the Public Services Commission. The knowledge and information which University graduates possess is very poor indeed in general knowledge. Is it not possible for Government or the Universities to assist in the solution of the problem of higher education and check the rush into University courses and prevent 'waste.'

REFORM NEEDED IN HIGH SCHOOL EDUCATION—VOCATIONAL BIAS COMPULSORY

When I addressed the Teachers and College students twelve years ago, I laid emphasis on the practical aim and advocated the great necessity for vocational training, to create a bias in the minds of the youth in the High Schools. A selection should be made in the High School in consultation with parents as to the fitness of the youth for a practical course or an academical course. The Department was not enthusiastic and vested interests opposed the policy though in some schools there was agreement on the two principles. It was however possible to introduce the prevocational training in several secondary schools and the aim of the youth was directed to look forward to the workshop and mechanics along with the University "pass." Good work was undertaken by some schools, especially Mission-managed aided institutions. This is a gradual process to dispel the service mentality and it is one of the successful methods. For reasons best known to Government either for lack of funds or for want of sufficient enthusiasm and drive, the policy to create a definite purpose and aim in the education of the youth had not received adequate encouragement. I realise every great utilitarian object will take time in India to achieve. After all these years it is now advocated by the Government of India that the policy of practical education in the High School course must receive earnest attention of the authorities more effectively, that the whole course of high school training should be given a vocational bias, preparing the mind of the youth to be ready to put on the apron and sit at the workman's bench. India wants more men who would produce wealth—not only as capitalists and bankers but as real workers efficient enough to help in the economic regeneration of the country. Efficiency in agriculture and useful cottage industries invite the educated youth to throw off all reserve and to pursue more productive sources of activity. Education in India—High School education—should be reformed so as to have an aim and an object. The future Governments in the Provinces will be wholly Indian and the solution of the problem may perhaps be the first question to be solved in the future educational development of the country and to provide a contented and qualified teacher to assist in this great responsibility.

TRIALS OF AN EXAMINER:*

DR. R. P. PARANJPYE, M.A. (CANTAB.), D.SC. (CAL.),
Vice-Chancellor, Lucknow University

AT this moment there is in our midst a small but important class of persons who deserve from the public a larger amount of sympathy than many whose misfortunes are presented before us in so many appealing ways. I mean the class of those whose fortune and misfortune it is to be examiners in the University. If the trials they have to undergo are sufficiently known I think there will be no great rush and *khat-pat* to get an examinership.

Of course, *prima facie* the position is tempting enough. There is all the importance derived from a little brief authority to be gained among the younger generation whom you are to examine. If you happen to be a professor in the subject you are appointed to examine in, you are sure to find, as soon as your appointment gets known,—and it does immediately get known somehow or other, although it is supposed to be confidential for some time at least—that your classes become fuller than ever, and although you and your subject were the most unpopular among the students, and you yourself had an inner consciousness that you were unsuccessful as a teacher, yet your lecture notes will be in great demand, and the college examination papers that you set will be asked for everywhere. If you casually say in your class that such and such a fact or passage or proposition is important, down goes the red pencil of the students and you will find outside the examination *mandap* the candidates, flushed with the intense heat and pale with the midnight oil, learning that identical fact or passage or proposition just at the last moment before entering the *mandap*. If you happen to have edited a book bearing on your subject, you will find that the sale has suddenly gone up. The sweet experience of *digito monstrari* will be yours just before the examination days, and you cannot stir outside your house or hotel and do the most natural or the most indifferent thing in the world without having a number of candidates, particularly from the mofussil, gaping at you and drawing sundry conclusions out of such acts relative to the questions you are likely to set You will often hear audible remarks about yourself as you walk the streets. Perhaps the postman who brings you your letters will have instructions from some acute candidates to let them know what letters you had from such and such a place. Perhaps also some will get all the information they can by scanning the outside of these letters as Sam Weller did, and only the anxiety of the postman to retain the situation will prevent any further tampering with them.

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* A part of this paper originally appeared in the *Times of India* in 1908 and though written in a light vein, it is intended to emphasize some useful points.—R.P.P.

But this happy state is soon changed. As soon as the paper has been set you will find the candidates visiting your head, and sometimes also your ears, with more or less expressive phraseology. Some will complain that the paper is too long, others that it is too difficult. Some think that the nature of the paper is altogether different from that of the last year, others are distinctly of the opinion that some of the questions are the same as those set last year, and these of course by the universal practice of the examinee would have been utterly disregarded during their studies as altogether unlikely. Some complain that the paper contains too much bookwork, others that it contains too many problems. The best candidates think that the paper does very well for the man that means merely to pull through, while the average candidates complain that it may suit the scholar very well, but it is not what a paper ought to be for them. Some opine that you confined yourself too much to Jones' edition of the text-book, others that the readers of Jones' edition were handicapped as not a single question was asked out of it. If you happen to be a professor, complaints are sure to be made by your own pupils that your teaching did not help them in the least, while the pupils of other institutions will find that all the questions were pointed out as important in your class and that identical questions were asked in your college examinations. Candidates or their guardians write letters to the newspapers complaining about the severity of the examination and will suggest that teachers—or non-teachers as the case may be—should not be appointed to examine. Some disappointed applicants for the same examinership send letters of complaint against your papers to the newspapers, giving statistical information to the Syndicate.

If however you are fairly thick-skinned you can ignore these manifestations. But worse comes when you begin to examine the answers. I suppose we bargain for the utter rubbish we are obliged to read through for eight hours a day when we apply for and accept the examinership. We must also expect to get new ideas of history, new ways of proving the simplest geometrical fact, new ways of spelling the commonest words, or new lights on the most widely read authors dinned into us for a month. But an outsider would never think that you have to resist so many piteous appeals and entreaties so sternly and so frequently. One candidate writes in his answer book that this is the fifth time he is appearing for the examination, and that if he fails again he is sure to commit suicide. Another states that he does not care for himself, but that the lives of his old mother and seven little brothers and sisters depend upon his success. A third frankly admits that he deserves to fail and that his only chance of passing is a mistake on your part of writing somebody else's marks against his name. A fourth asks you to remember your own examination days and take that experience into account when marking his paper. A fifth says that he will have no use for mathematics as he intends to join the medical college, and a sixth says that as he is going to take up the science course and has consequently no need of English any further, it is unfair that he should be stopped from his favourite studies by his deficiency in that subject. I shall not mention more appeals of this nature, but it is really hard for you to go on ploughing all these young men who, you are convinced, are not fit for a University course of education.

But the worst is still to come. If you are an Indian you will soon find very important and well-known people becoming suddenly anxious to cultivate your acquaintance. You find so many relatives coming to life again and claiming kindred with you that you are apt to wonder whether the ordinary course of nature is for the moment at a stand. You find yourself growing in importance in the eyes of the postman, who now brings you letters in plenty from most distant parts. Now a man who was your class-fellow in a primary school thirty-three years ago—they are always so exact on such points—writes to you that he has a great desire to know how you are getting on, that he himself is an assistant deputy supernumerary acting *mamlatdar* of such and such a place, and in a post-script—apparently following Bacon's dictum—just asking how his son, number so and so, for the examiners are not now-a-days allowed to know the names of the candidates, who has appeared for such and such examination, has done in your subject, and telling you that he was suffering from a dreadful stomach-ache on the day of your paper; otherwise, says the writer, he was sure of a first-class. Mr. B. sends you a registered letter with his compliments requesting an early appointment to meet you and have a talk on some important matter. Such a one you put off by naming a day after the result is declared, when, of course, you never see the gentleman. Now a Municipal Councillor meets you—casually of course—has a long talk with you on Municipal matters, and says that educational affairs in the Municipality are greatly mismanaged and a few educationists are greatly wanted on the body, that he was on the point of proposing in the new Municipal regulations that a special seat be reserved for an educationist as such. "By the way, has my nephew, No. 538, got passing marks in your subject?" is of course a question that you expect to be asked after you have been in your friend's opinion sufficiently flattered. Another friend drops in and after sundry subjects are discussed the conversation is astutely led on to Bombay topics like electric tramways, etc., and the question naturally arises as to whether you are going to attend the meeting of examiners to decide the final result and if you are he just asks you to keep in mind the case of No. 375, whose case might come up for grace marks ; of course he expressly says that he does not want you to do anything against your conscience. Now a Rao Bahadur turns up to ask your advice about sending his son to England to compete for the I.C.S. and about the course of reading before he starts; only his age would come in his way if he fails this year in such an examination, and his number is such and such. Now it is the son of a Knight who has been promised by Sir Blank Smith, K.C.S.I., a good berth in the Imperial Service for his son if he gets over this examination, in which he is only afraid of your subject, and you are given to understand by the second cousin of his head clerk that there is such a thing as one thousand rupees. But the ways in which the question is popped are legion.

To disappoint all these varied forms of appeal requires a stern heart. These gentry won't be put off with a vague hint. If there is the slightest hesitation in your reply, which you try to make as smooth as possible from your respect for them owing to other causes, they will repeat their visits again and again. When you disappoint them all they are sure to hate you for the rest of your life, and finally you have to comfort yourself as best as you can for all these worries and trials by means of a cheque signed by the University Registrar after the result of the examination is declared.

INDIAN UNIVERSITIES TO-DAY[1]

PROF. AMARNATH JHA, M.A.
Allahabad University

I am grateful to the All-India Federation for the honour they have done me in asking me to preside over this Section of the Conference.

Every aspect of the work of this Conference is important; but in view of the many pronouncements on the subject, during the last two months, University Education has been brought into considerable prominence. My own main work is connected with the University, but as I have for the past several years been associated with the Board of High School and Intermediate Education, I hope my opinions will not be open to the charge of having been formed from too narrow a point of view. I am as strongly in favour of the expansion of primary and secondary education as any one else. The percentage of literacy in our country is so low as to make all of us hang our heads down in shame. No one can deny that the urgent need of the day is to spread the benefits of primary education over the length and brdeath of the country. Let the schoolmaster go forth, with general goodwill, to bring order where there is disruption and light where there is darkness. More vocational institutions, more technological institutes, more medical and engineering schools, and more schools of mining are needed. Indeed, so great and varied is the need for expansion, so numerous are the directions along which there can be development, that the most ambitious and thoroughgoing reformer has abundant scope for his energy and initiative. While I recognise that a re-orientation of educational policy is called for, that not all who enter the Universities are fit, that many of them go there because they can do nothing else, I decline at the same time to admit that we have too many Universities, or that there is adequate financial provision for them, or that all the useful subjects of

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[1] Presidential Address at the University Section of the Eleventh All-India Educational Conference, Nagpur, December 28, 1935.

University study are at present taught, or that there is no room or need for expansion and growth. No one can say, with a sense of satisfaction, that the Universities have progressed so far as to be able to repose on their laurels. Rest is a synonym for stagnation. That way decadence lies.

(1)

Reform is the order of the day. Political and social leaders are busy evolving schemes for reorganization. Education seems to be everybody's special business. So much is being heard to-day of the need for educational re-organization that perhaps I may be forgiven if I suggest one piece of reform which seems to me to be urgent and of far-reaching importance. In most provinces, the Education Department is so busy with problems relating to primary and secondary education that it has little time to devote to University education. In some provinces, the officers at the head of the Education Department have never been connected with a University or a First-grade College. The consequence is that Universities are neglected and their interests overlooked. In Great Britain, as you are doubtless aware, the Board of Education has nothing to do with the Universities.[1] A University Grants Committee was appointed under Treasury Minute, dated 14th July, 1919, with the following terms of reference:

> "To enquire into the financial needs of University Education in the United Kingdom and to advise the Government as to the application of any grants that may be made by Parliament towards meeting them."

The members of the Committee are:

Sir Frederic Kenyon, G. B.E., K.C.B., M.A., D. Litt. (Acting Chairman).
Sir William Bragg, O.M., K.B.E., F.R.S.
Miss S. M. Fry, M.A., LL.D.
Sir Arthur Hill, K.C.M.G., F.R.S.
Sir Stanley Leathes, K.C.B., M.A.
Sir Humphrey Rolleston, Bart., G.C.V.O., K.C.B.
Sir George Macdonald, K.C.B., F.B.A.

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[1] In 1926, at the Congress of the Universities of the Empire, Lord Eustace Percy made a speech "with the proper humility which belonged to a Minister of Education in Great Britain, who was quite rightly allowed to have little to do with the Universities."

Professor G. I. Taylor, F.R.S.
Professor W.P. Wynne, F.R.S.
John Beresford, Esq. (*Secretary*).

The members are appointed by the Chancellor of the Exchequer and not by the President of the Board of Education, and they hold office until they choose to resign. The Chairman is a wholetime officer with a salary of £1,750 a year, free of income-tax. The Commission goes round every University once in five years ; it publishes an annual report ; and once in five years it reviews the Block Grant to each University. Each University supplies to it a detailed memorandum of its five years' work, and its proposals for expansion during the next five years. These are scrutinised by the Commission, which then recommends to the Treasury what the amount of the Grant should be. The Treasury informs the Commission what sum is available, and the Commission decides what grant each University should get, having regard to the urgency of its needs for expansion. The Treasury then pays this amount direct to the University. For non-recurrent grants the specific purpose is mentioned ; but within the Block Grant the Commission imposes no conditions and the Universities are free to spend as they choose. The Commission asks every University in receipt of Treasury Grant to submit an annual Return (*vide Appendix*). The Commission then presents to the Lords Commissioners of His Majesty's Treasury a series of comparative tables of statistics based on these returns. In course of the annual Report submitted in February 1934, the Commission stated, while complimenting the Universities on maintaining, during the financial crisis, a position of financial stability: "A most important contribution to this satisfactory state of affairs was made by the Government when they decided to make no reduction in the annual Treasury grants to the Universities, which had already been fixed for the current quinquennium." This is in marked contrast to the action taken in regard to Universities in this country. On the recommendation on the University Grants Commission, the Britsh Treasury grants every year to the British Universities a sum of £1,828,350; to the London Institutions alone it pays £556,000 (roughly 80 lacs of rupees) ; to the Edinburgh University it pays £105,800 a year ; to Glasgow £96,700 a year ; to Cambridge £107,500 a year. In addition, in 1926-27, these Universities received a non-recurrent grant of £103,000, in 1929-30, £99,250. On the 17 British Universities the

British Treasury spends annually more than 2½ crores of rupees in addition to the grants from Local Bodies, which are not inconsiderable.

Now that full Provincial autonomy is to be a settled fact, may not we ask that Universities should be placed under the Finance Minister, who should have, to advise and guide him, a University Grants Committee, with a wholetime Chairman and Secretary? The Universities will then have confidence that their demands are examined by experts, and rejected or granted after they have been considered by those who understand the needs of the Universities and not by those whose entire sphere of work has brought them into touch only with elementary and secondary education.

(2)

May I protest against the recent reduction in the scale of emoluments of University teachers, particularly those belonging to the group of Assistant Lecturers and Demonstrators? In Great Britain their average salary is £311 per year; while that of the Professor is £1,082, that of the Readers and Assistant Professors is £632, and of the Lecturers £461. In the United Provinces, the Professor's average salary is now Rs. 800 a month, a Reader's Rs. 450, a Lecturer's Rs. 250, and a Demonstrator's Rs. 150. We may regard with disfavour the general lowering of the salaries in the Education Department; but we must specially protest against the miserable pittance offered to the junior teachers. It is true that while they are serving what may be regarded as an apprenticeship and are still learning the technique of their profession, they cannot expect to be highly paid; but as the University Grants Committee of Great Britain said in 1930, "it is idle to expect the teachers to be free to give their powers of mind full play, if they find it necessary to accept an undesirably low standard of living or to supplement insufficient incomes by a disabling burden of extraneous work." There are many compensations in academic life—a passion for intellectual pursuits and opportunities for engaging in them; freedom of opinion and thought; a fair amount of leisure for the acquisition of knowledge; long vacations; life-giving contact with all that is pure, innocent, fresh and vigorous; but if the demon want oppress one and cloud one's outlook life is poisoned at the well-head and ideals and hopes and dreams dissolve and leave not a rack behind.

(3)

Connected with this is the problem of over-work. Very few universities are able at present to provide their staff with favourable opportunities for research and advanced work. The pressure of routine duties is exceedingly heavy. It is not usually realized that the hours actually spent in lecturing account for only a small portion of the teacher's working day; the preparation of material for the lectures, the correction of essays and papers, the conduct of seminar and tutorial groups—these are a considerable addition to the mere act of lecturing.

Senior teachers have yet another difficulty. So long ago as 1890 Professor Henry Sidgwick of Cambridge wrote in his Journal: " Alas ! with Boards, general and special, Committees of Boards, Syndicates and sub-syndicates, there is a luxurious fungoid growth of administrative work feeding on the best juices of academic life." The head of a department has several duties of an administrative nature ; at committees and conferences he is expected to contribute his experience and his knowledge. But too often he is compelled to let his knowledge rust, and to neglect his original work in consideration of which he was selected for his position. The University Grants Committee of Great Britain, in their Report for the year 1928-29, quoted the following extract from a letter, written at his Vice-Chancellor's request, by a scientist of world-wide reputation, who was at the head of a large scientific department in a University—

> " My experience has been that routine duties have encroached more and more on my time. In fact, the only time in which it is possible to do my own research work and to read is during the vacations, particularly the summer vacation. As for experimental work, although, of course, I have a number of men working on problems which I have suggested, and who have supplied me with data for papers which I have written, I have found it impossible to do any experimental work myself for the last three years...........
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> In practice the routine and administrative duties win in the competition against research, because they are nearly always matters of urgency, whereas research can always be put off until tomorrow. The consequence is that the time for doing research always seems to be just round the corner and never arrives."

The evil is growing, and Universities should seriously consider how they can lighten the task of attendance at conferences, committees, boards, and councils.

(4)

No discussion on Indian Universities can ignore the University Libraries. Here again the only note that I can strike is a melancholy one. The needs of a University Library are so often overlooked, and the annual expenditure on University libraries is so inadequate, that it may be doubted if it is realised that the quality and standing of a University as an agency for the advancement of learning are largely measured by its library. In many instances, the needs even of the undergraduate students are not properly met, much less the requirements of the teachers and the advanced students. No University in this country can feel satisfied with its present library. Not to speak of Cambridge (with 1,284,000 bound volumes) or Oxford (with 1,460,000 bound volumes), even Colleges in Great Britain have better libraries than most Indian Universities. The University College in London has 221,500 volumes ; the London School of Economics has 503,500 volumes. We dare not of course compare ourselves with the American Universities ; the Universities of Harvard and Yale have libraries that excite both admiration and despair.

(5)

I shall ask for your indulgence while I spend a few minutes in speaking of the vexed question of unemployment. I enquire first whether the seriousness of the problem is not grossly exaggerated. Is the situation really so acute, is the malady so exclusively confined to this country, are the symptoms so alarming as to call for desperate remedy ? Must heroic measures be adopted and higher education improved out of existence, because there are discontented young men in the country who have not succeeded in getting what they deserve and earn a little less than they had expected ? In most countries abroad, the social system is such as to throw a young man entirely on his own resources. In India, social custom—more binding and more respected than any law—makes it impossible for any wage-earner, Hindu or Muslim, to let his relations starve. Instead of the State giving doles, the family supports. The problem is one of inadequate employment, rather than of unemployment. As Sir Mirza Ismail said the other day at Bangalore, he is not daunted by the glut of graduates on the market ; the trouble is only a passing phase. That there is inadequate employment even among those who have received vocational and technical training is well known ; persons who have passed out of the Harcourt Butler Technological Institute of Cawnpore are now finding considerable difficulty in getting suitable positions ; graduates in Engineering and Agriculture from foreign Universities are not getting the work for which they are qualified ; air pilots, too, are more numerous than can be engaged ; even *Dufferin*-trained cadets are not able to secure work. This problem is thus not peculiar to those who have been trained at the Indian Universities, nor can it continue long in its present state.

More technical and vocational education is one panacea that is recommended ; re-organization of secondary education is another. As to the former, may I quote the words which H. E. Lord Willingdon addressed to the Third Conference of Indian Universities, held in 1934: " I would suggest that there is danger in excessive specialization, especially if the main purpose is to relieve unemployment. A student who has benefited by a good general education should be able to adapt himself to many forms of occupation, but a student who has specialised in a single aspect of a single industrial subject might fare badly in his quest for employment." Mr. Lowell, the President of Harvard University, rightly said: "It is important for the country that as many of its citizens as possible should be highly educated and possess the largeness of view that comes from familiarity with what men have done and thought and what men are doing and thinking, what our complex civilization has become and how it came to pass. Much of this may have no direct application to earning one's daily bread. It belongs to the region of imponderables which, however, largely determine what a man is and what a nation will be."

Some of the warmest advocates of University education in other countries are to be found among those who have attained distinction in the world of action. Some of the most moving tributes to knowledge and culture and intellectual pursuits have been paid by those whose own field of work has been administration or law or business. They have recognised that in an age of rapid industrial expansion and commercial advance, those studies that bring sweetness and light into life are in danger of being neglected. It was to an American audience, at Chicago, that Lord Bryce addressed the following words:—

> "All knowledge has two sides. It is meant to impart the knowledge, the skill, the habits of diligence and concentration which are needed to secure practical success. It is also meant to form character, to implant taste, to cultivate the imagination and the emotions, to prepare a man to enjoy those delights which belong to hours of leisure, and to the inner life which goes on, or ought to go on all the time within his own breast.
>
> "Every one of us ought to have a second or inner life of the intellect over and above that life which he leads among other men for the purposes of his avocation, be it to gain money or power or fame, or be it to serve his country or his neighbours. Considering himself as a mind made to reflect and to enjoy, he ought to have some pursuit, some taste, to which he can turn from the daily routine of his work for rest and for that change of occupation which is the best kind of rest, something round which his thoughts can play when he is alone and in which he can realise his independence of outward calls, his freedom from external demands and external restrictions. Whatever the taste or pursuit be, whether of a higher or a commoner type, to have it is a good thing for him. But of course the more wholesome and stimulating and elevating the taste or pursuit is, so much the better."

Purely utilitarian education is now being advocated especially in America and in Russia. In the latter country "all that is taught is intended to serve some obvious purpose in education or government." Knowledge is regarded merely as an ingredient in technical skill. Bertrand Russell, in a recent essay, rightly says: "The cultural element in the acquisition of knowledge, when it is successfully assimilated, forms the character of a man's thoughts and desires, making them concern themselves, in part at least, with large impersonal objects, not only with matters of immediate importance to himself.......Perhaps the most important advantage of "useless" knowledge is that it promotes a contemplative habit of mind. A contemplative habit of mind has advantages ranging from the most trivial to the most profound ...While the trivial pleasures of culture have their place as a relief from the trivial worries of practical life, the more important merits of contemplation are in relation to the greater evils of life, death and pain and cruelty, and the blind march of nations into unnecessary disaster."

As to the re-organization of the educational system, the Punjab University Enquiry Committee Report, the Universities' Conference, the Government of India Resolution, the Notification of the U. P. Government, the proposal of the Bengal Government, and the resolutions of the Central Education Advisory Board, all make an attempt to deal with it. The Universities' Conference recommended "a radical readjustment of the present system of education in schools in such a way that a large number of pupils shall be diverted at the completion of their secondary education either to professions or to separate vocational institutions." At the International Conference of University Teachers, held at Oxford in July, 1934, the German delegates stated that in their country two kinds of School Leaving Certificates were granted—(1) a special certificate to join University, and (2) a certificate of general educational proficiency. In Poland the position is similar. Prof. Ualid of France also spoke of the desirability of distinguishing, at the secondary stage, between those who desired to study for culture and those who were training for a vocation. In India the difficulty is one of want of opening and of opportunity. More educated Indians ought to be absorbed by the Indian Army, Navy, Police. Educated Indians ought to be placed in charge of such rural reconstruction work as the co-operative movement, improved means of agriculture, village sanitation, hygiene and public health. There should be a well-planned scheme of industrial development and expansion. For all this, co-operative and concerted action on the part of Government, Universities, and commercial magnates is necessary.

But while no University can undertake to promise employment to every student that chooses to enter its portals, it cannot remain indifferent to the future prospects of its alumni. In the circumstances of to-day, what can an Indian University do ? It will be a sad day indeed if it lowers its cultural standards and intellectual ideals. It must fix its gaze beyond the horizon ; it must plan on a large scale ; it must trust to the essential sanity of the race to support it in its endeavour to hold high its banner of mental integrity, and quest of knowledge for the sake of knowledge. While refusing to be tempted by less elevated aims, and giving to all its members the sweet opportunity, spoken of by Lucretius, of occupying the high and peaceful temples of the wise, well fortified by learning, when they can look upon others, and see them wandering hither and thither, and seeking the path of life, straying in all directions,—a University must make it its business to help its graduates to set out upon honourable and suitable careers. May I suggest some practicable measures ? (1) It can have a regular Appointments Board or Committee. Some Universities of the West (notably Cambridge) have been able to have an adequate whole-time staff ; but many others have to be content with honorary office-bearers. Miracles should not, however, be expected from these Boards. They deal mainly with misfits or second class men. " If the majority of those graduates who are going to be teachers, doctors, engineers, or industrial chemists, find it easy to secure posts either by their own efforts or through the direct personal recommendation of their professors, the residuum left over by an Appointments Board, however zealous and competent, is likely to consist of a miscellaneous body, and to include an appreciable number of individuals whose academic records and abilities are not of the first rank." (2) It should get into touch with such Government departments as Industry, Agriculture, Registration, Co-operative Societies, and above all with Municipal and District Boards. The Royal Commission on Local Government, in 1929, made the following recommendation (Section 411) : "As regards the appointment of University graduates, the evidence has revealed a consensus of opinion that such candidates will be valuable recruits to the Local Government Service. It appears, however, that there is no organised effort to obtain such recruits." In India Local Boards have hardly utilized the services of University men. (3) Commerce and industry should turn more freely to Universities for recruits, both for the technical and the administrative sides of their work. It is unfortunate that in this country the need for research in industry is not widely realised. Not only for the position of technical specialists, but also for the administrative side of business generally there should be a larger demand for University graduates. (4) Some sort of contact should be established with villages so that the graduates who come from there—more than 80 per cent. of the total number—should not hesitate to go back to the villages. Village life should be made attractive to educated men. (5) Cheap and short courses of study should be introduced, and certificates and diplomas—as distinct from degrees —should be granted to such as do not desire to study for high degrees. Such subjects as Office Organization ; Salesmanship ; Journalism; Advertising and Publicity ; Management of a Theatre ; Public Speaking ; Theology ; Hotel Management ; Physical Training and many others that can be thought of—should be introduced and taught as a subsidiary activity of the Universities. Some persons might complain that these subjects are not of University standard. But so long as the number of students seeking admission to the Universities continues to be large, and the number of training centres few, the Universities can in this way help educated men to obtain specialised knowledge that will enable them to secure employment. That these are regarded in other countries as suitable subjects for a Diploma will be clear from a reference to the Calendar of the London University. That University grants a B.Sc. degree for Estate Management, a subject which comprises the Theory of the Valuation of Land and Buildings, Taxation and Tithe, the Construction of Buildings, Town Planning, Urban Public Sanitation. It grants Diplomas in Anthropology, Archaeology, Bacteriology, Fine Arts, History of Art, Journalism, Librarianship, Military Studies, Public Health, Theology, Town Planning and Civic Architecture. By granting diplomas as the result of a short-course training, the Universities will not be lowering their standards, but can rather raise the standards of their degrees, as quite a number of those who are not keen on higher academic studies will be diverted to these diploma courses. On the practical value of the subjects that I have mentioned it is hardly necessary for me to dilate. But with regard to the importance of Advertisement may I quote the words of the late Lord Balfour? He said, " The foreign correspondence, the Parliamentary report, and all the other machinery of communicating news to the public really are not of more importance to the community than the power of communicating by advertisement, of bringing the buyer and seller together, and giving them some machinery for communicating their wishes to one another." (6) More attention should be devoted to subjects of purely Indian interest. Indian culture, Indian History, Indian Economics, Indian Philosophy, Indian Classics, Indian Flora and Fauna, Modern Indian Languages—these ought to occupy a much more prominent place in our University studies than they do at present. It is unfortunately too true that most of our graduates breathe in an artificial exotic atmosphere and imbibe a culture which is a poor imitation of the West, and which denationalises them.

As the "*Statesman*" said in a recent issue in connexion with the recent attacks on the Indian Universities, " It is well there should be continued discussion about these matters: less well that all the blame should be put on the one side." There is considerable force too in the remark of the " *Indian Social Reformer* " that " the only effect of the present propaganda will be to close a number of colleges and schools with nothing to take their place." We welcome the growth of interest in University education: it is a healthy sign, it is well that there is comment, criticism, and controversy. But much of the present discussion is along channels of destruction. Apollyon, the angel of the bottomless pit, can destroy in an hour what an age was a-building. Every generation needs regeneration, it is true. But in this country where tradition reigns supreme, educational institutions are reformed, re-organised, improved and destroyed ; and traditions are not allowed to grow up. The Universities have now around them a wealth of association, a record of achievement, a cluster of hopes that arouse deep loyalty. Already there is, at most of the University centres, what Johnson looked upon as a very powerful incentive to learning, the *Genius of the Place.* He is no friend of the country who seeks to damage these centres.

Universities in India are on their trial. We have too many Universities, we are told; there is an overproduction of graduates; we are fast becoming a nation of learned beggars ; the call of hunger is more insistent than the call of culture. Too much money is being spent on higher education. The tax-payer, we are assured, resents being taxed in order that so many young men and women should enjoy the luxury of University education. The Universities are doing nothing to solve the problem of unemployment; they are, on the contrary, fast swelling the ranks of the unemployed. Thus runs the charge-sheet, and the Indian Universities are called upon to defend their existence. To those familiar with conditions in other countries, this attempt to attack the Universities, to bring them into disrepute, to curb and curtail their activities, to pour ridicule and contempt on them, must appear to be amazing and bewildering. Are seventeen Universities too many for this country ? Are 105,000 University students too numerous in a country with a population of about 350 millions ? The University of London alone has 12,000 students, Paris 25,000 and Columbia University has 50,000. Is Education really absorbing a disproportionate portion of the revenues of the State ? Is it the main charge on State finances ? Is it not true, on the other hand, that in several provinces there has, during the last five or six years, been greater retrenchment in expenditure on education than on other branches of public administration ?

These are considerations that must weigh with us and make us ask whether the influential gentlemen who are indulging in this fashionable pastime of attacking the Universities are not in fact waging war against all that saves a people from perishing ? " Learned beggars"—why that is the ideal of which older civilizations are proud. The Western ideals of life are running to ruin in a mad race for armament, colonial expansion, mineral resources. Peace, contentment, happiness—these have disappeared; a frantic rush in search of excitement, of pleasure for the moment, of sense gratification, has taken their place. It is because we are attracted by this false ideal, and listen to the song of the siren and teach a godless creed, that we find so much disruption, discontent and disappointment in our land. Let us boldly declare that we shall have other ideals than gold and that we shall train our youths so that things that pertain to the spirit shall once more triumph over those that pertain merely to the flesh.

The civilization of Europe and America has not justified itself. The West is declining. It had blindly pursued Mammon and Mammon has betrayed it. It has produced so many goods that mankind has no use for them. Earnest thinkers all the world over ask themselves whether modern civilization is not diseased. In a thought-provoking paper on "Western Civilisation," Betrand Russell suggests that energy, intolerance, and abstract intellect have distinguished the best ages in Europe from the best ages in the East. He says too that it was the conversion of Constantine to Christianity that first gave occasion for the full expression of those persecuting impulses by which Europe has distinguished itself from Asia. During the last hundred and fifty years, it is true, there has been a brief interval of liberalism, but now white races are reverting to the theological bigotry which the Christians took over from the Jews. A change is called for. Complete, radical re-settlement of values is neecssary. Suspicion, distrust, envy—these characterise international relations. The stock exchange is the sole arbiter of national and even international destinies. If the West is itself in doubt, why should we seek foolishly to imitate it, rejecting that which we have known for centuries, which has stood us in good stead, and which runs in our blood ? Scholarship and material prosperity have rarely gone together. Let us be content with the scholar's temper to bear sorrow and loss; the philosophic mind that declines to lose its balance at the passing phases of gain and victory and defeat; the disciplined heart that is not unduly elated or depressed. The prophets who speak of the wrath to come and set up before us the idol of mere utilitarianism desire to strike a blow at all that is elevating and inspiring and make us worship a divinity that has not merely feet of clay but is all clay.

APPENDIX

(Above referred to)

UNIVERSITY GRANTS COMMITTEE

Annual Returns from University Institutions in Receipt of Treasury Grant.

Note.—A copy of the statement furnished last year under Heads I to V should be brought up to date and forwarded with the other returns.

Information is desired under the following heads:—

I. Educational Work:

(*i*) Summary of Faculties, and subjects of instruction within them.

(*ii*) Qualifications, including age, for admission to the courses in each Faculty. Conditions under which women students are admitted.

(*iii*) List of Degrees, Diplomas and Certificates granted by the Institution, showing minimum period of attendance necessary for qualification for each.

(*iv*) Statement of Extra-Mural Classes and Lectures organised by the Institution.

(*v*) Facilities for advanced study and research.

II. Staff:

(*i*) Numbers of individual members of the staff arranged under the following classes:—(1) Professors, (2) Readers and Assistant Professors, (3) Lecturers, (4) Assistant Lecturers and Demonstrators, and (5) Others, distinguishing between full-time and part-time appointments; limits or scales of salaries assigned to each class.

(*ii*) Procedure for appointment, retirement and dismissal of the teaching and administrative staffs. Conditions of tenure of the Teaching Staff and method of their remuneration, whether by fixed salaries or otherwise.

(*iii*) Conditions under which members of the Teaching Staff are permitted to undertake work for outside bodies.

(*iv*) Representation of Teaching Staff on the Governing Body of the Institution. Representation of non-professorial Staff on Senate, Faculties, and Boards of Studies.

III. Students:

(*i*) Estimated cost of living for students, distinguishing between those in Halls of Residence and those in lodgings. Extent to which the Institution assumes responsibility, financial and otherwise, for Halls of Residence.

(*ii*) Arrangements made for the corporate life of students, and for giving assistance to students in obtaining appointments at the end of their academic careers.

(*iii*) Table showing approximate cost to students of degree and diploma courses in each Faculty, showing separately fees for registration, matriculation, tuition, examination, graduation, and other obligatory fees, *e.g.*, students' union.

IV. Local Support:

Particulars of grants received from Local Authorities, with a statement of any conditions or restrictions applicable to such grants.

V. Short Statement of Recent and Projected Developments.

Information as to the progress made with the developments referred to in last year's statement should be included.

VI. In addition to the information arranged under the foregoing heads, the enclosed Schedules [Forms 2 (student numbers) and 3 (Income and Expenditure Account] should be completed and returned, together with the following supplementary documents:—

(*a*) Audited Balance Sheet, setting out the Assets and Liabilities, drawn up in the form shown in the specimen at the end of Form 3, the entries being made in accordance with the instructions on page 9 of the form.

(*b*) Audited accounts for Halls of Residence where the Institution assumes financial responsibility for such undertakings. For residential Institution, an audited copy of the residence account should be supplied.

(*c*) Account for the private superannuation scheme of the Institution.

(*d*) A complete list (not for publication[1]) of the name of the teaching staff of the Institution and their designation, and of the principal members of the administrative staff, in the following form. [*Part-time teachers should be distinguished from full-time members of staff. The staff of he Agricultural Department (teaching. advisory and research sections) should be included in this list.*]

Academic Year 1933-34.

Name.	Department of Subject.	Rate of salary for the year.	Contribution by Institution towards superannuation.	Additional payments by the Institution for Special Work (Examinations, etc.), if any.	Date of appointment at present Institution.
Professors :					
* Readers and Assistant Professors:—					
* Lecturers :—					
& Others :—					
Administrative and Library staff :—					
(giving designation)					
Total ...					

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[1] Lists of teaching staff and salaries for the Scottish Universities have to be presented to Parliament annually, along with various other statistics, in order to satisfy the requirements of Secton 30 of the Universities (Scotland) Act, 1889.

* Please show separately under these grades any independent heads of departments.

Under this heading should be included research assistants, instructors, etc., and also the staff of research and advisory departments in Agriculture, when they are not definitely graded as Lecturers or Assistant Lecturers.

(*e*) A copy of any printed form of audited accounts.

(*f*) Two copies of the Calendar or Prospectus for 1934-35 and two copies of any published Annual Report of the Institution for 1933-34.

N.B.—In order to facilitate the early publication of the Blue Book, it is particularly desired that the complete returns may be forwarded on or before October 31st, 1934. The various returns may be sent in separately as soon as ready.

THE REASONS FOR HEALTH EDUCATION IN SCHOOLS [1]

DR. C. E. TURNER, M.A., DR.P.H.
Professor of Biology and Public Health, Massachusetts Institute of Technology.

WHY should we undertake the organisation of a programme of health training in schools ? Teachers are very busy, examinations have to be passed. Can we not rely upon instinct, tradition, the native intelligence of children, and upon public customs to produce sound habits of living ? People sometimes say that even animals know how to take care of their health and certainly children are more intelligent than the animals.

One of the famous lion-tamers in an American circus wrote a book about the handling of lions.[2] He says that a lion tamer must remember three things. In the first place he must never feed the lion fat meat. If he does, the animal will develop boils. In the second place he must never give the lion a piece of meat without a bone in it. If he does, the animal will swallow large pieces and get indigestion. In the third place he must not feed the lion too much. If he does, the animal will be slow and stupid in doing his tricks. On Sunday he feeds the lion nothing,—not from religious scruples, but because the lion behaves better. Psychologists tell us that animals seem more intelligent when they are hungry. The point is that a lion in his native home has no chance to get fat meat or to get meat without a bone in it, but as soon as he does. he makes the hygienic mistakes.

A friend of mine told me an interesting story about the North American bear. Two cub bears were captured when very young and taken to a farm. They went off into the woods in the spring, but when winter came they returned, crawled under the barn, and went to sleep. In January there were some unusually warm springlike days, and the bears began to move about. Thinking the animals would be hungry, the family gave them something to eat. They ate the food, but apparently their hibernating bodies were not ready for it, and the next noon both of them were dead. Instinct did not protect them. There is no such thing as a protective instinct that safeguards animals or children in new situations.

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[1] Second Readership Lecture delivered at this University.

[2] At this point and at many others the lecturer draws upon the material in his book "Principles of Health Education," published in America by D. C. Heath & Co. and in England by Harrop & Co., High Holborn, London.

A few thousand years ago a mixture of the white and yellow races came to the Hawaiian Islands. Over a period of several hundred years they discovered a suitable diet and became larger in stature and increased in physical prowess. Their chief carbohydrate food was poi, the fermented starch paste from the storage roots of the taro. This is one of the most wholesome of fuel foods and, for a warm country, one of the most easily produced. To this they added fruits, vegetables, sea weeds, sea animals and the meat of domestic animals. Among the ancient Hawaiians tooth decay never occurred but Hawaiian boys to-day have a great deal of tooth decay. Why ? Because western diets and western methods of living have come to the Islands. The people have abandoned some of the natural foods which their ancestors had learned to eat. They patronize the candy shop and the modern grocery store. The foods which they now take do not serve the same purpose as the food they have given up. They eat the foods they like instead of the foods they need. The departure from the traditional diet has ruined the teeth of the people.

What is the significance of these illustrations ? Apparently every ancient civilization, isolated from its neighbours, evolved a satisfactory mode of living. The customs of the people gradually became hygienic and they remained stationary. A danger arises in the present situation when transportation has brought all nations in touch with each other. The old mode of living is no longer possible. We begin to part with the traditions of our forefathers and follow the traditions of another people with the result that this mixture of habits is not hygienic.

What will Hawaiians do ? They cannot return to the food of their ancestors. They want all the foods of the world from which to choose. Every nation, yours as well as mine, is confronted with this modern situation which leads the child to wrong food, too much sugar, too little rest, too much excitement and other health dangers. We must recognize that environment and inclination are leading the boy in the wrong direction,—towards unhygienic habits, and the only solution is to train children in that mode of living which is healthful under present conditions.

We need, then, to develop an attitude which desires real health and a habit of living which will secure it. We need to train the boy to adjust his life to modern conditions and particularly to community health. In India you have a heritage of some wonderful traditions with respect to personal hygiene. It is not to be expected that those traditions which were developed in a rural country without modern congestion would provide for these new problems of community health and sanitation which have arisen since the traditions were established.

But, you say, are present habits really bad ? Ask any physician in practice whether he meets cases of illness which could have been prevented if the individual had known how to take care of his health. Come to the hospitals and see such examples. In visiting several dispensaries in other cities in India the doctors there have often shown me long series of cases of boys who come to be treated for constipation. Why ? Because diet was poor and exercise was lacking.

We find that the older pupils in schools have more physical defects than the younger pupils. Defects develop during childhood which again suggests that the mode of living is not ideal. Communicable diseases spread because the individual who has the disease and the members of his family do not know how to protect those who are well from infection.

India has an average span of life of twenty-five years and yet some men live to be nearly one hundred. The occasional long life is partly due to good heredity, but it is partly due to the proper care of the body. Dr. Stephen Smith, who was the first President of the American Public Health Association, lived to be almost one hundred years old. At the fiftieth anniversary of the founding of this Association, Dr. Smith, then in his ninety-ninth year, made a speech at the banquet and seriously proposed that the Association set as its goal the development of a mode of life that would enable everybody to live to be one hundred. He said incidentally that when he was a relatively young man (about seventy), he had a few years of rather poor health. At this time he had to adjust his diet and his mode of living quite rigorously. After a few years of this improved mode of living, he felt much better and from the age seventy-five to ninety-five he enjoyed very satisfactory health.

We could cite many examples to show the relationship between habits and health.

Athletic training gives us one evidence of the effect on health of a change of habits. Read the training programme of boxers in reducing weight and getting into condition. The football coach can do things with his team at the end of the season that he could not possibly do with them at the beginning, because in late season he has them in condition. Theodore Roosevelt developed appreciable athletic prowess from a body that was frail in youth. There is plenty of evidence that athletic training produces a change in the physical and health status of the individual by means of a change in habits.

A child suffering from incipient tuberculosis is sent to a sanatorium or preventorium. He is pale, thin, and has a slight temperature. He stays six months and comes back more robust, ruddy, and physically vigorous. What did it ? Medicine ? No, he was not given any drugs. Surgery ? No, merely a schedule of living arranged according to the dictates of medical science. The cure was secured by a change of habits. We cannot transform the health of children in schools as quickly as we can if we take them to a medically controlled institution but in proportion to our ability to improve their habits we may proportionately improve their health.

When young men go into military training we frequently find that a few months of vigorous military life appreciably improves the strength, nutrition, posture, mental attitude and general health.

Dr. Collis gives some interesting data concerning the small stature of weavers in the Lancashire Cotton Mills in the days when boys started to work half-time at the age of twelve years. He says:

> " The failure of cotton operatives to attain normal stature (a failure recognized in war time by the enlistment ofthe 'bantams' and ascribed to adverse physiological conditions and lowered metabolism) may possibly be due to a diet during adolescence deficient in accessory food factors, such a diet as the conditions of work render acceptable to the appetite...School records shew that Lancashire juveniles at that age (12 years) do not differ much in physique from juveniles in other parts of the country, yet by the time they are eighteen years of age they have failed to attain the average height of the artisan class by some inch and a half or more."

Dr. Holt cites statistics given in the Report of the Japanese Educational Association of America, which, when compared with those of the Educational Department of the City of Tokio, "show that Japanese children in the United States, both boys and girls, are taller and heavier than those of corresponding ages living in Japan."

We have given enough evidence to show that habits of living have a very definite effect upon health. School children to-day need good habits because their programme of work is intensive and difficult. They must learn more than previous generations because knowledge is always accumulating. Competition is keen. The natural activity of childhood is reduced. We may easily have made the burden greater than the child can bear. He stops growing, he is not well, he does not do well in school. We must consider unhygienic living in the light of the realization that the burden of the modern child is very heavy. "But," you say, "can school change habits of living ? We can teach physiology, but to change the habits of living of people, that is a difficult task."

It can be done. In a recent visit to Turkey it was marvellous to see the changes which have been brought about in its modern youth. The school has certain advantages over even so powerful a force as a benign dictatorship.

Youth is the period of habit-formation. In school and out boys and girls are forming habits either good or bad. Moreover the school has a chance to develop habits because it can provide repetition. In educational psychology you learned that a habit is formed through repeating an action with a pleasant outcome. Only by repetition until the procedure becomes automatic is a habit formed ; the school can provide and stimulate the repetition of health practices.

The teacher, moreover, is an expert in child training. He is not a physician but he is better trained in both hygiene and the methods of teaching children than the average father or mother.

The school can use the force of public opinion, and, in the last analysis, that is the factor that is perhaps most important in determining behaviour in ordinary matters. How carefully people plan their social conduct to conform to what society expects ! The child has the same feeling about the boys and girls in his class that we do about our social equals. The school is to the child the source of authority. He accepts the advice of the teacher, but he is influenced, perhaps even more, by the opinion of the children in his group.

The children in the class form a social group. They appear before the same teacher, receive the same lessons, and suffer all the other 'indignities' that fate has heaped upon them. If the group says in effect, "Come to school dirty," they come to school that way. If clean hands are the accepted thing, then clean hands they have. It is a matter of style. Most people follow the mode. The public school is seeking to make sound health behaviour stylish. Few persons will do what 'just isn't done.'

One day a woman came to an American teacher and said: "I don't see what you are carrying on this health training with my child for. Don't you know that George's father is a doctor? He knows a lot more about health than you do."

The teacher replied: "Of course the doctor knows more about health than I do, but we are not presenting facts that are under dispute in the medical profession. We are training children in those fundamental habits upon which there is universal agreement. Very few children are as fortunate in their parents as George. I am sure you would not object to having him hear those things here at school that he hears at home, because otherwise home children would not hear those things at all."

"I never thought of it in that way," said the mother. "Of course it is all right so far as George's father and I are concerned."

She came back to visit health classes occasionally after that. A couple of months later she said to the teacher: "You know there is something I can't understand about this business; George will do things for you that he won't do for his father."

When my little girl first went to the public school she came back in the afternoon saying that she wanted to go to bed at seven o'clock. On being asked the reason, she said "To-morrow our teacher is going to ask all the children who went to bed at seven o'clock to raise their hands and I want to raise my hand. It is just as bad to go to bed late as it is to go to school late." Our problem was solved. The school helped us to establish her bed hour.

When we first began experimenting with health training a parent said to me: "I have a boy in the school with which you are working experimentally. I do not know whether he has increased his knowledge very much, but he has a great change in attitude. The things which we could not persuade him to do last year, he is doing this year of his own accord."

Sometimes the school may lend its influence in the wrong direction. Suppose you send tiffin to your child at noon time and the teacher and the other children call him a baby because he has some milk when most other boys do not. It will be impossible for you to persuade him to have the milk at school which he needs.

We have definite proof in many communities in America that it is possible for schools to change the habits and health of the children.

Our schools had long taught physiology but before the world war they had not done very much towards training children in health behaviour. In 1920 we began an experiment in health education at the Massachusetts Institute of Technology. We sought answers to the following questions in the school system of the city of Malden:

(1) What are the best methods of health training ?

(2) Can habits be changed by health education in schools ?

(3) Can they be changed sufficiently to change the health of pupils ?

(4) Can these things be done without interfering with the programme of general education ?

We decided to begin work with three fourth, three fifth, and three sixth grades in two school buildings (Faulkner and West), selecting as an observation, or control, group two fourth, two fifth, and two sixth grades in two other schools of similar organization and instruction in which the children were comparable from the standpoint of nationality and economic status. Data were collected over a period of two school years for all these children who remained in the schools.

These researches, embodying the health education procedures to be described in a later lecture, have been fully reported in the scientific literature (see American Journal of Public Health, Vol. 18, October, 1928). Space does not allow the data to be presented here. The statement of results follows:

" Over a period of 20 months, growth records were carefully and accurately taken of 273 children under the influence of a reasonably intensive health-education program and of 202 children in a comparable control group who continued the usual school program without any special training in health beyond that previously given. The health-education program proved to be a sound, practicable, and acceptable public-school procedure. Definite improvement in health habits was shown."

" The rate of gain in both height and weight for the children receiving health education was measurably and significantly greater than for the children in the control group."

" Individual children came out of the underweight group. Seasonal fluctuation in the amount and extent of underweight was shown. Significant and statistically measurable changes in the underweight status of the group as a whole were not shown."

" More healthful habits of living, resulting from the health-education program, produced an improved rate of growth, but not a fundamental change in the height-weight ratio." [1]

The Malden Studies give clear-cut, practical and statistical evidence of the value of health training in school. There are many other evidences. One which may be cited briefly is our experience in safety education.

In the United States the death rate from automobile accidents has been continually going up until we now have about 34,000 deaths a year from this cause. The death rate and accident rate for pre-school children is going up, the rate of accidents for adults is going up, but the accident rate for children who are in school is going down. The explanation is that we have a systematic programme of training for accident prevention in the public school and children are trained in habits of crossing streets and avoiding accidents.

We have ample experience to say that health training when it is a fundamental part of the school programme and a real objective of education, supported by the school administration and put into operation with the initiative and skill of the class room teachers, can improve habits and health.

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[1] From " Principles of Health Education," p. 86.

THE SOCIAL PHILOSOPHY OF RAMAKRISHNA AND VIVEKANANDA [1]

BENOY KUMAR SARKAR.

FOR sometime it has been the custom to believe that from Rammohun to Gandhi, *i.e.*, during the nineteenth and twentieth centuries creative India has taken interest solely or chiefly in matters economic, political or educational. It would be wrong to appraise the creations of modern India as having reference to these fields only. There are other aspects of life and other interests of culture, and to these also the Indian mind has addressed itself during the last four or five generations. The creations of modern Indian culture in these other fields are apt continuations of ancient and medieval, and by the world standard of today also they would be found to be as humane, as edifying and as ennobling as anything of *le monde des valeurs* in the two Hemispheres. We are talking of the contributions of modern India to spirituality, moral life and religious experience, and in this connection would like to single out Ramakrishna (1836-86), the Bengali saint, who is now a world-figure as the preceptor and maker of Swami Vivekananda.

At the outset it is necessary to observe that Ramakrishna was a worshipper of Kali and professionally a priest in a temple. His book-learning was limited and he knew as little of geology or the binomial theorem as the man in the moon. Besides, he did not think in terms of social reform, political advancement, industrial reconstruction, or things like that. Neither the category, "world-forces," nor the category, "nationalism," would have conveyed any meaning to his life. And yet his *Kathāmrita,* "the nectar of words" (1882-86), has turned out to be the most dynamic social philosophy of the age, and this has created for him a position of one of the greatest "remakers" of mankind.

Worshippers of Mother Kali or Tantrists in Bengal are legion. But not every Mother-worshipper or Tantrist sings, talks or practises alike. There was Ramaprasad in the eighteenth century in whose *Malsi* songs addressed to Kali we encounter the genuine devotee's concentration on the " inner self," the purification of thoughts and actions. Rituals, pilgrimages, and all the external paraphernalia of religious life are held as of hardly any worth in this kind of thought. It is this type of positivism as embodied in attention to individual character that is the most marked feature of Hindu folk-morality. A modern Tantrist, Ramakrishna, devotee as he is of the Divine Mother, strikes quite another note in his messages.[1] " As the same sugar," says he (No. 690), "may be made into various figures of birds and beasts, so one sweet Divine Mother is worshipped in various climes and ages under various names and forms. Different creeds are but different paths to reach her."

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[1] On the occasion of the Birth Centenary of Ramakrishna (February, 1936).

It is to be understood that indifferentism to externals as well as the appreciation of other faiths, in one word, the toleration of every form, positive or negative, in matters religious and spiritual, have come down from the earliest times to our own days. This explains why it is extremely difficult for the exponents of new faiths to conquer Hindu India with messages alleged to be unknown to the Hindus. In spite of the thousand and one rites and ceremonies attended with the folk-religion or folk-religions of the Hindus, the unity of the Godhead furnishes the bed-rock of popular intelligence and "collective conscience," to use an expression from Durkheim, Lévy-Bruhl and Bouglé.

The positivism of Ramaprasad is continued by Ramakrishna also. " Travel to all the four quarters of the earth," says this Master of the middle of the nineteenth century in a categorical manner (No. 663), " you will find nothing (no true religion) anywhere. Whatever there is, is here (he said, pointing to his heart)."

It is wrong to believe that all this is much too high a philosophy or metaphysics for the people such as are used to the folk-gods, folk-rituals and folk-festivals. Should religious reform or social reform be said to imply insistence less on the forms of religion, images, conventions, etc., and more on its spirit, such reforms have been propagated in India all through the ages for the folk in folk-language and by the persons born and bred among the folk. Ramaprasad and Ramakrishna are but two of the modern exponents of this norm-*cum*-reform in Hindu folk-spirituality.

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[1] *The Teachings of Sri Ramakrishna* (Advaita Ashrama, Calcutta, 1934).

It is in the language of the folk that Ramakrishna [1] administers the following bit of folk-logic (No. 781): " My strength is all-sidedness, I would like to enjoy fish, for instance, in a variety of ways—fried and boiled, made into soup, pickled, etc. I enjoy the Lord not only in His unconditioned state of Oneness, as unqualified Brahman in *samadhi* but also in his various blessed manifestations." The power of Ramakrishna over the folk-mind can be easily guessed from such statements.

Ramakrishna's messages are pervaded by the milk of human kindness. He has his own conception of morality and spiritual life. But he is realistic and shrewd enough to recognise the distinctions between individuals, and his programme for the making of man knows how to adapt itself to the requirements of each. " The worship from fear, *e.g.*, of hell fire," we are taught (No. 387), "is intended for the beginner. Some people look upon the sense of sin as the whole of religion. They forget that it marks only the earliest and lower stage of spirituality." In his judgment "there is yet a higher ideal, a higher stage of spirituality, *viz.*, the love of God as our own Father or Mother." It is this personal nexus, the human touch, between God and the individual that Ramakrishna emphasises in season and out of season. To be able to conceive such a direct *liaison* in these matters constitutes by itself a revolution of capital importance.

The teachings of Ramakrishna are pregnant with catholicity and the spirit of universal freedom. "As you rest firmly on your faith and opinion, " runs his advice (No. 564), "so allow others also equal liberty to stand by theirs." A precept like this is intended especially perhaps for the " high-brows," the lovers of *vitandā* (discussion), the disputants. And armed with a methodology like this his disciples can exercise their *charaiveti* (march on), undaunted and in a dare-devil manner. Here we have the doctrine of a self-conscious pluralism such as would afford " the other fellow " also a chance for self-assertion and create opportunities for an open-air intellectual tug-of-war at mutual convenience.

To Ramakrishna vacillation is a sin, weakness is a sin, procrastination is a sin. In the very manner of Sakya the Buddha expounding the cult of *appamāda* and *viriya* Ramakrishna teaches

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[1] *The Teachings of Sri Ramakrishna.*

Young Bengal the value of great and noble thoughts as follows (No. 518): "Many with a show of humility say, 'I am like a low worm grovelling in the dust.' Thus, always thinking themselves worms, in time they become weak in spirit like worms." Ramakrishna would not allow anybody to cultivate such dehumanizing, ignoble and demoralizing thoughts. "Let not despondency ever enter into thy heart," says he, "despair is the great enemy of progress in one's own path." His burden is as follows: "As a man thinks, so he becomes."

He is the enemy of humility, cowardice-promoting as it is, genuine or counterfeit. It is the mind on which he works. The objective of his spiritual conversations is the transformation of the mental processes along channels of strength, courage and hope.

"The bondage is of the mind," says he (No. 516), "freedom is also of the mind. If thou shouldst say,—'I am a free soul, I am the son of God, who can bind me?'—free thou shalt be." Ramakrishna's pedagogics is nothing but a steady and comprehensive play upon the mind. As we have already observed, he does not talk much of social reforms, moral propaganda, plans of national reconstruction or the like. It is the transformation of the mind in which he is almost exclusively interested. For he is convinced (No. 514) that "the mind is everything. If the mind loses its liberty, you lose yours. If the mind is free, you are free too." In the *milieu* of such Kantian, Fichtean or Renouvierian messages bearing on the mind and its freedom, coming as they did from the lips of a man whose school learning hardly went beyond the three R's, one can easily understand why the "highbrow" Universitarians, equipped as they were with Kant, Fichte, Hegel and others, felt like pigmies, and "fools who came to scoff but remained to pray." Ramakrishna is the philosopher, as Gaston Richard (*Sociologie et Métaphysique*) would say, of *l'autonomie, la responsabilitié individuelle*, and *la valeur de la personnalité*.

Nothing but strong determination and doggedness can please Ramakrishna's soul. It is the strenuous and tenacious young men that he would like to see around himself. And for them he has propagated one soul-inspiring motto. They are to say all the time (No. 504): "I must attain perfection in this life; yea, in three days I must find God, nay, with a single utterance of his name, I will draw Him to me." Such is the creed of individual self-discipline preached by Ramakrishna in the interest of the remaking of youths.

Hollow formalism can have no place in Ramakrishna's thought. "What is the good of merely repeating the word *Shivoham* (I am Shiva or God)? " he asks (No. 413). " It is only when one, by perfect meditation on the Lord in the temple of one's heart, has lost all idea of self and realized the Lord Shiva within that one is entitled to utter this sacred word. What good can the mere repetition of the formula do without the realization ? " We are to understand that this attack on "words, words, words " is delivered as much against the Hindus of all denominations as against
Islam, Buddhism and all other faiths, great or small, i
of sincerity and spirituality.

Lectures on eternal verities like God and the sc
popularly delivered, or on the denunciation of *Kāminī*
Kānchana (gold or wealth), howsoever well-meaning they be, may leave in the long run hardly any impression upon the worldly-minded man. He needs a definite prescription for his daily life. Everybody in the two Hemispheres has often asked the question as to how it can be possible to harmonize God and the world. Ramakrishna's homely recipe is as follows: " Look at the carpenter's wife," says he (No. 252), " how many things she is doing at once! With one hand she stirs the flattened rice in the mortar of a *Dhenki*, with the other hand she is nursing her child, and at the very same time she bargains with a purchaser about the rice. Thus though her occupations are many, her mind is fixed the while on one idea that the pestle of the *Dhenki* shall not fall on her hand and bruise it." The moral is self-evident. We are taught to be in the world but "always remember Him and never go astray from His path."

Ramakrishna's messages do not therefore compel everybody to renounce house and home, family and property. His followers are not all *Sanyāsins*, *Sādhus*, and *Swāmis*. He is the teacher of householders, businessmen, lawyers, clerks, cultivators, and others, as well. In spite of his perpetual emphasis on the soul and communion with God Ramakrishna has thus succeeded in becoming one of the most influential expounders of positivism and secular endeavours. In this synthesis of the transcendental and the positive he is but a chip of the old Hindu block coming down from the Vedic, and perhaps still earlier times. And it is on the strength of his synthesis, again, that his Narendra the Vivekananda thundered a Young India into being, the India of economic energism as well as of spiritual creativeness, of material science and technocracy as well as of self-control and social service.

As a student of world culture and the creations of modern India it is possible to call the attention of scholars to Vivekananda (1862-1902) as one of the World-Conquerors of our own times. More than two decades ago (1912-13), even when the Vivekananda movement was in its infancy, the present writer [1] ventured to foresee that the moral
values in the transcendental experiences of Ramakrishna
control, self-sacrifice and social service personified in the
titutions of the Ramakrishna-Vivekananda Mission were
constitute the living religion of our country, of our
classes, during the present century. In those contexts
Vivekananda was described as the Carlyle of Young India and credited with the gospel of Napoleonic energism and triumphant defiance of the West.

It is indeed possible to talk an entire encyclopaedia about Vivekananda's messages and activities. Physically of athletic built, healthy and strong as a mere man, he knew, to be very realistic, how to do justice to the daily meals. He was a lover of art, a poet, a musician and a singer. *Wanderlust* was in his very blood. He knew every province of India by travel and he was a world-tourist. Men and things he knew how to observe shrewdly.

A first-rate orator, he was a writer of the same rank. Bengali literature he has enriched with vigour and Bengali language with expressions picked up from the streets. A researcher and a translator, he was no less a commentator and a propagandist. He knew the Buddhist teachings and the Christian Gospels as much as he knew his Hindu texts. His knowledge of Western institutions and ideals was no less extensive than those of Orient. He studied the antiquities as much as he came into contact with the modern realities.

He was deeply absorbed in religious preaching and social reform. His patriotism also was perennial and of the loftiest type. Nay, he was a socialist too. His socialism, however, was not Marxian, but rather romantic like that of, say, the Frenchman St. Simon.[1] Or rather like Fichte, the father of the German youth-movement, and exponent of nationalism and socialism, Vivekananda initiated in India the cult of *Daridra-Narayana* (God as the Poor). He was emphatically a nationalist and yet a fervent internationalist. His comparative methodology served to establish the universalistic, cosmopolitan and humane basis of all religious and social values.

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[1] *Vishva-Shakti* (World-Forces), Calcutta, 1914 (first published in the *Grihastha*, Calcutta, 1913).

As one dying at the age of forty and accomplishing so much for his fatherland and the world, Vivekananda was certainly an *Avatar* of youth-force. One may adore him as a man of action, as a man of self-sacrifice, as a man of devotion, as a man of learning, [redacted] *Yoga*. He was a hundred per cent. idealist, a thoroughgoing mystic, and yet he was a foremost realist and a stern objectivist.

If we look upon Ramakrishna as the Buddha of our times, Vivekananda may pass for one or other of the great apostles of yore, say the scholar Rahul, the constitutional authority Upali, the devoted lieutenant Ananda, the sage Sariputta, or the master of discourses, Mahakachchayana. One can almost say that Vivekananda was all these great Buddhist preacher-organizers boiled down, as it were, into one personality.

And yet when this whole encyclopaedia has been said about Vivekananda, we have not said all or enough. He was much more than a mere exponent of Vedanta, or Ramakrishna, or Hinduism, or Indian culture. Antiquarian lore, translation of other persons' thoughts, past or present, popularization of some Hindu ideals did not constitute the main function of his life. In all his thoughts and activities he was expressing only *himself*. He always preached his *own* experiences. It is the truths discovered by him in his own life that he propagated through his literature and institutions. As a modern philosopher he can be properly evaluated solely if one places him by the side of Dewey, Russell, Croce, Spranger, and Bergson. It would be doing Vivekananda injustice and misinterpreting him hopelessly if he were placed in the perspective of scholars whose chief or sole merit consists in editing, translating, paraphrasing or popularizing the teachings of Plato, Ashvaghosha, Plotinus, Nagarjuna, Aquinas, Samkaracharya and others.

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[1] C. Bouglé, *Socialismes Francais* (Paris 1933); J. Baxa, *Finfuehrung in die romantische Staatswissenschaft* (Jena 1923); Bonar, *Philosophy and Political Economy* (London, 1893).

Vivekananda's lecture at Chicago (1893) is a profound masterpiece of modern philosophy. Before the Parliament of Religions this young Bengali of thirty stood as an intellectual facing intellectuals, or rather as a whole personality face to face with the combined intelligence of the entire world. And the impression left by him was that of a man who told certain things that were likely to satisfy some great human wants, as one who thus had a message for all mankind. There he shone not as a propagator of Vedanta or Hinduism or any other "ism" but as a creative thinker whose thoughts were bound to prevail.

What, then, is Vivekananda's self ? What is the personality that he expressed in this speech ? The kernel can be discovered in just five words. With five words he conquered the world, so to say, when he addressed men and women as " Ye divinities on earth !—Sinners ?" The first four words summoned into being the gospel of joy, hope, virility, energy and freedom for the races of men. And yet with the last word, embodying as it did a sarcastic question, he demolished the whole structure of soul-degenerating, cowardice-promoting, negative, pessimistic thoughts. On the astonished world the little five-word formula fell like a bomb-shell. The first four words he brought from the East, and the last word he brought from the West. All these are oft-repeated expressions, copy-book phrases both in the East and the West. And yet never in the annals of human thought was the juxtaposition accomplished before Vivekananda did it in this dynamic manner and obtained instantaneous recognition as a world's champion.

Vivekananda's gospel here is that of energism, of mastery over the world, over the conditions surrounding life, of human freedom, of individual liberty, of courage trampling down cowardice, of world-conquest. And those who are acquainted with the trends of world-thought since the middle of the nineteenth century are aware that it was just along these lines that the West was groping in the dark to find a solution. A most formidable exponent of these wants and shortcomings was the German man of letters and critic Nietzsche, whose *Als sprach Zarathustra* or the "Sayings of Zoroaster" (1885) and other works had awakened mankind to the need of a more positive, humane and joyous life's philosophy than that of the New Testament.

This joy of life for which the religious, philosophical and social thought was anxiously waiting came suddenly from an unexpected quarter, from this unknown young man of India. And Vivekananda was acclaimed as the pioneer of a revolution,—the positive and constructive counterpart to the destructive criticism of Nietzsche.

There are very few men who have promulgated this doctrine of energism, moral freedom, individual liberty, and man's mastery over the circumstances of life. One was the German philosopher Immanuel Kant another was Vivekananda's senior English contemporary, the poet Robert Browning. And among the ancients we have our great intellectual giants, the thinkers of the *Upanishads* and the *Gītā.*

The key to Vivekananda's entire life, his decade-long preparation down to 1893 and his decade-long work down to his death in 1902 is to be found in this *Shakti-yoga,* energism, the vigour and strength of freedom. All his thoughts and activities are expressions of this energism. Like our Pauranic Vishvāmitra or the Aeschylean Prometheus he wanted to create new worlds and distribute the fire of freedom, happiness, divinity and immortality among men and women.

In his life-work there is to be found another very striking characteristic. This consists in his emphasis on individuals, on persons, and in his attempt to harness energism to their thoughts and activities. Vivekananda may have ostensively preached religious reform, social reconstruction as well as crusade against poverty. But it is the making of individuals, the training for manhood, the awakening of personality and individuality on which his whole soul was focussed. Everywhere he wanted men and women who were energistic, freedom-loving, courageous, and endowed with personality. The objective of his diverse treatises on *Yoga* is none other than the "chiselling forth" of such individuals as may be depended on as "divinities on earth," as persons who are determined to master the adverse conditions of life and to conquer the world.

Vivekananda's gospel is that of *Shaktiyoga,* human energism. It is above the region, the climate, the space, the environment, in one word, above Nature that he places man and his destiny. "Man is man," says he in London (1896), "so long as he is struggling to rise above Nature."[1] Again, "Man is born to conquer Nature and not to follow it." According to his "*sociologie des valeurs,*" therefore, the whole history of humanity is a " continuous fight against the so-called laws of Nature, and man gains in the end. He, as it were, cuts his way out of Nature to freedom." It is to his ceaseless strivings, his continuous fights, the unbroken display of his energy that man owes his achievements, *vidyās*, *kalās*, arts, sciences, civilization and culture.

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[1] *The Complete Works of Swami Vivekananda,* Vol. II (1924), pp. 65, 104, Vol. V (1924), p. 323.

The words that are constantly on Vivekananda's lips are the *Upanishads* and the *Vedanta*. These philosophical documents of ancient India appeal to him simply because they can be utilized as texts of his own cult of *shakti*, energy, individuality and manhood.

Lecturing at Madras in 1897 about "*Vedanta* and Indian Life" [redacted] from America and Europe, Vivekananda held forth on energism as follows: [1]

" Strength, strength is what is the *Upanishads* speak to me from every page "................Strength, O man, strength, say the *Upanishads*, stand up and be strong; aye, it is the only literature in the world where you find the word *Abhih*, fearless, used again and again... ....The *Upanishads* are the great mine of strength. Therein lies strength enough to invigorate the whole world. They will call with trumpet voice upon the weak, the miserable, and the down-trodden of all races, all creeds and sects to stand on their feet and be free; freedom, physical freedom, mental freedom, and spiritual freedom are the watchwords of the *Upanishads*. * * * * Aye, this is the one scripture in the world, of all others, that does not talk of salvation but of freedom. Be free from the bonds of Nature, be free from weakness."

The philosophy of Vivekananda is therefore for the declaration of war against the "bonds of Nature," against the weaknesses engendered by geography,—the science of space and environment, regionalism and what not. And since tradition, again, is nothing but environment in time, *i.e.*, the despotism of the region or the space solidified in history his doctrine of "continuous fights against Nature" makes of man a permanent soldier against the tyranny of tradition, history, established norms, usages and popular ideas or ideals.

Nowhere can we catch this radical Man-above-naturism or Man-born-to-conquer-Naturism of Vivekananda more effectively than in the following words of his "plan of campaign" described at Madras

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[1] *The Complete Works*, Vol. III, pp. 237-238.

(1897). "For centuries," says he, "people have been taught theories of degradation. They have been told that they are nothing. The masses have been told all over the world that they are not human beings. They have been so frightened for centuries till they have nearly become animals." And again, "you have been told and taught that you can do nothing, and nonentities you are becoming every day." This is the tradition, the history, the custom, the environment, the social *milieu* that he condemns. Defeatism is not to find a place in his intellectual and moral system. As against this psychology, logic or ethics of decay, degeneration, downfall, his "societal planning" introduces the cult of courage, energy and hope, of life, conquest and expansion. "What we want is strength, [redacted] yourselves," thus runs his recipe. "Make your nerves strong," he tells us, "what we want is muscles, muscles of iron and nerves of steel. We have wept long enough. No more weeping, but, stand on your feet and be men." It is the man above Nature, the *Purusha* over *Prakriti* that he understands. Accordingly in his words, "it is a man-making religion that we want. It is man-making theories that we want. It is man-making education all round that we want." [1]

Vivekananda is not the man to appreciate his great French contemporary, the sociologist Durkheim, to whom *la morale est pour nous un système de faits realisés* (morality is for us a system of facts already realized). According to Durkheim the life of the individual is almost tyrannically "determined" by the "society," the *groupement professionnel*, the social *milieu*. He has, therefore, no interest in the question of *valeurs respectifs des états sociaux* (respective or relative values of the different social conditions). [2] Vivekananda is the farthest removed from the man of "closed systems" or of settled facts. Like Gaston Richard,[3] the powerful critic of Durkheim, Vivekananda is the man to open the questions closed and unsettle the settled conventions, dogmas, doctrines and norms. It is to the ideas of another great French contemporary, the philosopher Bergson, that Vivekananda's creative spirit would find a natural affinity. No single person in modern India has given rise to so many categories calculated to awaken the *renaissance de l'esprit,* which serves to combat the domination of the region, the age, the *milieu* and the time as Vivekananda. He is the prophet of what Lasbax calls the *médecine sociale* and the doctor of social health. To him life is action and science is nothing but " social art." It is not the Durkheimian domination of the individual by the society and the social *mores* but the Bergsonian *élan vital,* the urge of life, *l'impulsion vitale* of Espinas [1] which creates the stir and turmoil in the individual, which sets [redacted]s of " social metabolism " in motion, that best expresses the dynamic philosophy of Vivekananda. His is the *Gītā* of social mobility.

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[1] *The Complete Works*, Vol. III, pp. 223-24.

[2] E. Lasbax : *La Cité Humaine* (Paris, 1927), Vol. II, pp. 5-13.

In *Lecons de Sociologie sur l'Evolution des Valeurs* (Paris, 1929) C. Bouglé discusses the limits within which and the sense in which Durkheim's doctrine of the society as the creator of ideals is valid, pp. 27-37. For the formulation of this doctrine see Durkheim : *Formes élémentaires de la vie religieuse* (Paris, 1912) as well as *Règles de la Methode Sociologique* (Paris, 1904) in connection with the doctrine of *contrainte* (force or compulsion) as the formative factor in social phenomena.

[3] *Sociologie et Métaphysique* (Paris, 1911) and *La Sociologie Generale et les Lois Sociologiques* (Paris, 1912); *Revue Internationale de Sociologie* (Paris), July, 1935, numéro exceptionnel consâcré à M. Gaston Richard, pp. 44-45, 78-81, 88; W. E. Hocking, *Types of Philosophy* (New York, 1929), pp. 319-320, 446.

It is in Vivekananda's activism, the doctrine of creative reactions against the data of Nature and society that we see one of the latest illustrations of the *Aitareya Brāhmana* (VII, 15) cult of *charaiveti* (march on). His perpetual fights are nothing but being eternally on the go, uninterrupted wanderings and movements, both physical and spiritual. In his cult of life's urges and expansion we see embodied the Vedic dictum that *nānā-srāntāya srīrastīti* (there is no prosperity without movements) and that *pāpo nrisadvaro jano indra ichcharatah sakhā* (evil is who stayeth among men and Indra is the comrade of the wanderer).

Vivekananda is not a statical fact. He is a going concern. His philosophy compels one to move not only from village to village and region to region but from idea to idea, *mores* to *mores,* custom to custom, ideal to ideal. He is to move out of the shackles of the degrading and dehumanizing theories to the theories of man-making, or rather, the transformation of nature and man by manhood, the re-making of man. It is such "social mobility," vertical and horizontal, in space as well as time, whose blessings are adumbrated in the *Aitareya Brāhmana* [2] as follows:

" Wandering one findeth honey,
Wandering the sweet *udumbara* fruit,
Consider the pre-eminence of the sun
Who wearieth never of wandering."

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[1] *La Philosophie Sociale du XVIIIe Siècle et la Revolution* (Paris, 1898), pp. 13-17.

[2] Eng. transl. by A. B. Keith (*Rigveda Brahmanas*), Cambridge, Mass. 1910, Harvard Oriental Series.

It is the example of the sun (*suryasya pasya sremānam yo no tandrayate charan*) whose eternal movements inspired the Vedic philosophers to the doctrine of *charaiveti* or *Wanderlust*. In Vivekananda's declaration of war against the contemporary theories and in his call for an ideal which transcends the existing customs and breaks the "bonds of Nature" we encounter once again the same age-long Hindu philosophy of mobility and vital dynamics.

Vivekananda's doctrine of creative manhood, Nature-conquering personality, man in eternal fights or movements, is but an expression of the modern ontology of life. In his vitalism he shakes hands, on the one hand, with Espinas and Bergson, on the other, he meets the Italian philosopher Benedotto Croce, who in his *Theory and History of Historiography* teaches that "reality does not stay still but that its "true being" is to be found in the "perpetual increment of itself upon itself, the ever new history." These remakings, creations of the "ever new history," the constant conquests of Nature by man enable us to place Vivekanandism likewise by the side of the progress-cult of Oswald Spengler, who inspite of the pessimistic title of his *Untergang des Abendlandes* is interested not so much in the world's declines, deaths and ends as in the transformation of epochs, in what Hindus would call *Yugāntara*, in the "cultures yet to be." In so far as Spengler is looking for the "new element of inwardness" such as can sponsor the regeneration of life for the "world-historical phase of several centuries upon which we ourselves are entering," he is echoing the Vivekanandist doctrine of man-born-to-conquer-Naturism. It is characteristic of Spengler's judgment that modern degeneracy is manifest in the absence of an Immanuel Kant such as should command the problems of all the exact sciences.[1] The regeneration will be possible according to Spenglerian philosophy when a new Kant arises who because of his command over the exact sciences will know how to overthrow their will to victory. In Spengler's "back to Kant" as in Vivekananda's "back to the *Upanishads*" we have one and the same message delivered to modern man, *viz.*, that of the need for Nature-conquest or world-conquest by the strength of manhood, the overthrow of dehumanizing theories by man-making philosophies.

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[1] See the present author's *Political Philosophies since* 1905 (Madras, 1928), pp. 280-286; J. Dewey, *German Philosophy and Politics* (New York, 1915); W. E. Hocking, *Human Nature and its Remaking* (New York, 1918).

Creative idealism, the conception of Espinas that *l'ideal a sa part dans la genése de la realité* (the ideal has its part in the origin of the reality) is Vivekananda's life-blood. At Calcutta in 1897 in reply to the address of welcome on his return from the West, Vivekananda reminds Young Bengal of the story of Nachiketa in the *Kathopanishad.*[1] "I am superior to many," said Nachiketa, as we are aware, "I am inferior to few, but nowhere am I the last. I can also do something." It is the religion of self-confidence in the interest of action that Vivekananda inculcates, and he reminds the audience also that this creativeness of man is not conditioned by the circumstances, the social situations. He energizes the humblest and the poorest to the creative enthusiasm of Nachiketa. It is above Nature and social surroundings that man has to rise in keeping with Vivekananda's general philosophy. "The whole world has been made by the energy of man," says he, "by the power of enthusiasm, by the power of faith."

The glorification of the individual, the deification of the personality, which enables the man of the *Atharva Veda* (XII, 1, 54) to declare to Nature, "Mighty am I, Superior by name, upon the Earth, all-conquering am I, completely conquering every region," is the "ideal that creates the reality" in Vivekananda's psychology. His doctrine of man-born-to-conquer-Naturism finds therefore its natural paraphrase in the message he delivered to Young Bengal at that epoch-making Calcutta meeting. "We have to conquer the world," he declares. "That we have to! India must conquer the world and nothing less than that is my ideal. It may be very big, it may astonish many of you, but it is so, We must conquer the world or die. There is no other alternative. The sign of life is expansion; we must go out, expand, show life or degrade, foster and die. There is no other alternative."

Let us remember the year. It is 1897, seven or eight years before the Indian "ideas of 1905" take a definite shape. To-day in 1936 it is possible to observe objectively that among all the agencies that are contributing to the expansion of the intellectual horizon both in the East and the West, and the establishment of international *rapprochement* none is more substantial and profound as a world-force than the Vedanta centres in the U.S.A., which, as is well known, have served to bring the men and women of America into friendly contacts with the men and women of India. Vivekananda's selection of New York as the nucleus of Vedanta propaganda in Eur-America nearly a generation ago possesses almost the same significance in the history of inter-racial relations as St. Paul's selection of the capital of the Roman Empire as the seat of his missionizing activity. Vedanta has been tending to break down the distinctions between the modern peoples, and at the present moment, Americans and our countrymen are working hand in hand in diverse fields of social endeavour both at home and abroad. It has proved to be a powerful unifying force calculated to strengthen the foundations of world-peace.[1]

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[1] The *Complete Works*, Vol. III (1932), pp. 316, 319; *cf.* K. Haushofer, *Ienseits der Grossmaechte* (Leipzig, 1932), p. 489.

The movement was pioneered by Vivekananda but it did not die with him. He has been lucky enough to be succeeded by a band of brilliant colleagues and disciples who have known how to continue and foster his work with whole-hearted devotion and energy. Until Vivekananda came upon the scene modern India's relations in cultural trade with the rest of the world were almost exclusively "passive." We were virtually mere importers, nay, beggars. But with Vivekananda begins an epoch in which the men and women of India have been functioning also as active partners and creative colleagues in the spiritual commerce of mankind. Since then India has been not only importing but also exporting modern culture-goods of all kinds: literature, art, science, philosophy and religion.

This new gospel of energism, individuality and freedom is being propagated to-day by deed and by word in 94 centres throughout India, of which nearly a third is to be found in Bengal. There are twelve centres in the U.S.A. In 1932 a call came from Buenos Aires (Argentina) and a centre has been established there by one of the missionaries of the Ramakrishna-Vivekananda movement (Swami Vijayananda) as the nucleus of neo-Vedantic culture in Latin America.

Recently Europe also has been annexed to the movement. At Wiesbaden in Germany, in response to an invitation from a group of German scholars interested in philosophy, a study circle has been established in 1933. In the work done by the missionary (Swami Yatiswarananda) who has been deputed by the movement from Belur (near Calcutta) German intellectuals can detect the family likeness of the philosophical idealism such as is embodied in the greatest thinkers of their race, namely, Kant, Fichte, Hegel and Schopenhauer.

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[1] *Cf.*, for instance, the attitude in W. E. Hocking (editor), *Rethinking Missions* (New York, 1932), p. 28.

In 1934 the British Isles came likewise to be interested in the study circles conducted by a missionary of the movement (Swami Avyaktananda). At the moment of writing this paper it is possible to announce the publication of Polish, French, German and Spanish editions of some of the works by and about Ramakrishna and Vivekananda.

It is necessary to add that in Indian centres this neo-Vedantism manifests itself, among other things, in the so cialservice activities of all sorts from the *ārogyadānam* (health-gifts), *i.e.*, dispensary and hospital work of Hemādri's *Chaturvarga-chintāmani* (*c*. 1300 A.C.) down to night schools, industrial training, farming, girls' homes, rest-houses, refuges for invalids, as well as famine, flood, fire and tornado relief, etc. Preaching and publication belong to the system as a matter of course.

From the Mohenjo Daro culture of the Indus Valley to the neo-Vedantic positivism of the Gangetic Delta of to-day world-culture and humanity have been experiencing the *charaiveti* (march on), *i.e. l'exubérance de vitalité*[1] of Hindu energism. It is but the five-thousand year old Indian tradition of *digvijaya*, world-conquest, and elevation of the most diverse races and classes to soul-enfranchising ideals and activities that Vivekananda and after him the Swamis of the Ramakrishna Order have been pursuing under modern conditions, thereby exhibiting the virility and strenuousness of Hindu humanism and spirituality.

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[1] E. Lesbax, *Le Cité Humaine* (Paris), Vol. II (1927), p. 219; P. S. Reinsch, *Intellectual and Political Currents in the Far East* (Boston, 1911); P. T. Hoffmann, *Der indische und der deutsche Geist von Herder bis zur Romantik* (Tuebingen, 1915); B. K. Sarkar, *The Futurism of Young Asia* (Berlin, 1922); H. V. Glasenapp, *Indien in der Dichtung und Forschung des deutschen Ostsns* (Koenigsberg, 1930).

THE SINHA PEERAGE CASE

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THE recent debate in the House of Lords [1] on the question of Lord Sinha's right to take his seat in the House has not solved the problem, but it has doubtless attracted public attention to the matter. For the last seven years Lord Sinha has been trying to establish his right to take his seat, but technical difficulties have so far stood in his way. Lord Sankey, as Lord Chancellor, decided that the claimant had not proved his case, and expressed the opinion that, having regard to the limits of jurisdiction committed to him, he was unable on his own motion to direct the issue of a writ to Lord Sinha. Viscount Hailsham, the present occupant of the Woolsack, has taken up the same position. He has advised Lord Sinha to submit a petition to the Crown, in order that the Committee of Privileges could go into the matter and arrive at a final decision.

The Lord Chancellor has pointed out that a question of *law* is involved in the case, and that it is useless to refer to its religious, political or personal aspects. He has not hesitated to pronounce his own verdict on that question of law; and his interpretation of law, so far as this question is concerned, is supported by the great authority of Lord Sankey. It would seem, therefore, that it is presumptuous on the part of amateurs to rush in where two great legal luminaries have already covered the ground. But Lord Sinha's case is so important from the legal as well as the political point of view that a student of British Constitutional History may be permitted to put forward a conjecture of his own.

We may readily agree with the Lord Chancellor that it is no part of the duty or power of the Government to determine whether any person should sit in the House of Lords. It is accepted that cases of doubt should be referred to the Committee of Privileges. But it is for the Lord Chancellor, the Speaker of the House, to give a lead in this matter; and he has given the lead by expressing the opinion that by English Law the Peerage descends to the male heir from such union as the English Law recognises.

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[1] December 13, 1935. This article is based on the report published in the *Amrita Bazar Patrika*, Town Edition, December 14, 1935.

The usual Letters Patent conferring a Peerage runs as follows:

"......We......do by these Presents advance, create and prefer our......to the state degree style dignity title and honour of Baron...... of......in our country of......And for Us Our heirs and successors do appoint give and grant unto him the said name state degree style dignity title and honour of Baron......to have and to hold unto him and the *heirs male of his body lawfully begotten and to be begotten......* "

Everything depends upon the meaning of the word, '*lawfully*.' If it is taken to mean, *in accordance with English Law*, then, of course, there is not much to be said against the view of the Lord Chancellor. It should be remembered, however, that the draft of the Letters Patent was composed at a time when the appearance of Peers not governed by English Law was not contemplated. In the normal course of events every Peerage descends to the male heir from such union as the English Law recognises; but the case of Lord Sinha is exceptional, because the first Lord Sinha was not governed by English Law as regards marriage and succession. It seems to be necessary in his case to go beyond the generally accepted interpretation of the word '*lawfully*,' and to say that in this connection law means *the personal law of the grantee himself*. There is nothing in the Letters Patent to exclude this wide but natural interpretation, which undoubtedly serves better the purpose which His Majesty the King had in view when the Peerage was conferred. Lord Zetland said that he was "quite satisfied that when a Peerage was conferred on the late Lord Sinha, no suggestion of this difficulty (*i.e.*, that about succession) arising presented itself to the minds of those submitting his name to His Majesty." We venture to think that the difficulty may be removed by accepting the interpretation which we have suggested above, for, according to the personal law governing the Sinha family, the present Lord Sinha is undoubtedly the "*heir male*" of the body of his late father.

The decision of the Buckhurst Peerage Case (1876) may be cited against our point of view. In that case Lord Cairns, the then

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[1] Quoted from Wade and Philips, *Constitutional Law*. The italics are ours.

Lord Chancellor, pronounced that " a peerage partaking of the qualities of real estate must be made in its limitations by the Crown, so far as it is descendible, descendible in a course known to the law." [1] It may be argued that the analogy drawn by Lord Cairns between a real estate and a Peerage shows beyond doubt that '*law*' in this connection cannot mean anything but *English Law*. We differ from this argument on the ground that the late Lord Sinha was not subject to English Law so far as his real property was concerned. The decision of the Buckhurst Peerage Case does not apply to Lord Sinha's Case because there is a fundamental difference between them.

We have so far assumed the correctness of Lord Zetland's statement that the late Lord Sinha's marriage "did not come within the definition of a monogamous marriage in this country." Is there nothing at all to be said against this view ? It is true that the late Lord Sinha at the time of his marriage was not a member of the monogamous Brahmo Samaj, and that his marriage was celebrated under Hindu rites. But, as Lord Zetland himself admits, the marriage was " certainly in intention and fact monogamous." Lord Hailsham said that the question was not whether Lord Sinha married any one else, but whether the form of marriage was one precluding him from contracting marriage with any other person. We are asked to attach more importance to what might have been than to what actually happened. Lord Hailsham, like the great judges of the seventeenth century, seems to be a devotee of technicalities. He refuses to utilise that discretion which the law confers on the judges with a view to pave the way for natural justice.

In connection with the question of marriage it may be pointed out that, so far as we know, Lady Sinha has never been denied the right to enjoy " the state degree style dignity title and honour " of her husband's rank in the Peerage. Her position as a Peeress of the Realm was accepted on all hands. Is it not too late to question now whether her eldest son is to be regarded as " heir male " of Lord Sinha's body " lawfully begotten"?

There is one more very important point to which we invite the attention of our readers. If the present Lord Sinha is not allowed to take his seat, we are led to the conclusion that the Peerage conferred on the late Lord Sinha was in effect a life Peerage. Coke laid down that "if a baron be created by Letters Patent, the state of inheritance must be limited by apt words, or else the grant is void." The constitutional historian of the House of Lords comes to the following conclusion:

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[1] Palmer, *Peerage Law in England*, p. 91.

" Except in virtue of recent statutes there has, since the time when the expression ' Peer of the Realm ' first came into use, never, so far as is known, been any creation for life alone, which has conferred a new seat in the House of Lords."[1]

In 1856 a Peerage " for and during the term of his natural life " was conferred on Baron Wensleydale on the advice of the then Lord Chancellor, Lord Cranworth. But the Committee of Privileges, led by Lord Lyndhurst, an ex-Lord Chancellor, came to the decision that " neither the said letters patent, nor the said letters patent with the usual writ of summons issued in pursuance thereof, can enable the grantee therein named to sit and vote in Parliament." The House of Lords concurred in this decision.[2] That the King cannot at common law create life peers is now an accepted doctrine. It is unreasonable to assume, therefore, that the late Lord Sinha was created a life Peer, for in that case it was illegal to allow him to take his seat in the House of Lords. Moreover, in the Clifton Case it was held that where a man received a summons and took his seat, his blood became ennobled, and he acquired an herditary Peerage.[3] According to legal authorities, a Peerage is, in law, an incorporeal hereditament, an inheritance.[4] Sir William Anson says that " it would seem to be of the essence of the Peerage that it should carry with it hereditary right."[5] Under these circumstances, there is no reason to hold that in Lord Sinha's case this " essence of the Peerage " is lacking.

In conclusion, it is necessary to refer to Lord Hailsham's statement that " no question with regard to the religious faith of any claimant can enter in the matter." This principle is quite wholesome; but does not the Lord Chancellor realise that by giving prominence to the question of marriage he is indirectly making the religious question the decisive factor in the matter ? He does not recognise the present Lord Sinha's right to take his seat in the House of Lords simply because his father, *being a Hindu, might have married more than one wife.* The same difficulty will arise in the future if a Peerage is conferred on a Hindu or a Muhammadan. The principle emphasised by Lord Hailsham holds good only when the claimant is a newly created Peer ; it does not hold good when the claimant is a Peer by descent. The application of this principle would reduce any Peerage conferred on any person professing Hinduism or Islam into a life Peerage in effect—and, as we have shown, life Peerages enabling the grantee to take a seat in the House of Lords cannot be conferred except in accordance with certain statutory provisions.[1] It is clear that the position taken up by the Lord Chancellor is anomalous in the extreme. The solution of the anomaly lies in the adaptation of the legal principles to the changing circumstances of the age.[2]

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[1] Pike, *Constitutional History of the House of Lords*, p. 374.
[2] May, *A Treatise on the Law, Privileges, Proceedings and Usage of Parliament*, p. 11.
[3] Palmer, *Peerage Law in England*, p. 139.
[4] *Op. cit.*, p. 4.
[5] *The Law and Custom of the Constitution*, Vol. I, edited by M. L. Gwyer, p. 200.

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[1] Appellate Jurisdiction Acts, 1876-1929.

[2] The writer desires to thank Professor Surendra Nath Sen and Mr. Sailendra Nath Mitra of the Calcutta University, to whose kind suggestion this article owes its origin. His thanks are also due to Mr. Tripurari Chakravarti, Lecturer in History, Calcutta University, who has kindly revised it.

AGRICULTURAL PLANNING AND THE DEPRESSION

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Europe's Population Problem.—The economic imperialism of the Western powers which had been initiated as a result of her over-population in the last century, and which ultimately brought the great powers into conflict, is now undergoing rapid transformation. It has now been realised that trade does not follow the flag of a country into its colonies and dependencies, but follows the lowest price level. The value of colonies was overestimated in the last four decades of the nineteenth century, but Europe could not reform the economic organisation based on the exchange of her manufactured products for the food-stuffs and raw materials of the tropical and sub-tropical colonies until the war and its aftermath has destroyed her industrial supremacy and to-day the loss of economic balance between Europe and other continents is threatening her with bankruptcy. With her waste, unorganised and excessive production and crushing burden of taxation and international debt, Europe now finds her population pressing more heavily upon her natural and industrial resources than ever before.

Economic Depression in Europe.—After the last war European industrial hegemony considerably diminished. India, China, Japan, the colonies of the British Empire as well as the Latin republics fast developed industries and advanced towards economic independence. Thus the balance between production in Europe and Asia and the Americas has been transformed. The recent reports of the League of Nations on World Production and Trade clearly show that the comparative depression in Europe, as contrasted with the rest of the world, is the most notable feature of the economic life of to-day. In spite of the tendency to raise tariffs, which is even greater in America and in the British dominions overseas than in Europe, the international trades of the continents other than Europe show considerably greater progress than European trade. This is due in large part to the development of "a new economic grouping in the region from India to Japan." [1] Such a trend is bound to be more and more marked in the future on account of the vast and increasing population in the Indo-Pacific region where industrialism has been recently introduced and is now fast progressing.

	Population	(thousands)	Decennial rate of increase
	1920(21)	1930(31)	
China	428,000	452,000	5·6 [2]
India	318,886	352,936	10·6
Japan Proper	55,963	64,488	
Japan, Dependencies	22,120	27,331	15·1
Indo-China	18,860	21,500	23·6
Siam	9,207	11,684	25·0
British Malaya	3,333	4,352	30·6
Netherlands East Indies	49,351	60,732	23·1
Philippines	10,567	12,251	15·9 [3]

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[1] *The Economist*, November 13, 1926.

[2] The population of China as estimated for 1926 by the Chinese postal administration is 485 millions. For 1931 the Ministry of the Interior for the Chinese National Government estimates 474,787,386.

[3] The table is from Condliffe, "Pressure of Population in the Far East," *The Economic Journal*, June, 1932.

In the meanwhile the separation of homogeneous economic regions into distinct political states in Europe as a result of the Treaty of Versailles, with protection and inflation, greatly accelerated the tendency towards over-industrialisation which had been marked before the war. Large factories were established in countries without any market therein, while the old concerns could not work to their full capacity and industrial unemployment became universal and widespread. As the result of the world economic depression and the restrictive measures adopted by a large number of the former immigration countries in order to protect their labour markets, intercontinental migration has recently undergone a sharp decline. The following figures indicate the decrease of the migration of nationals of nine principal European states during the period 1926-1930.

1926	1927	1928	1929	1930
333,000	300,000	251,000	244,000	143,000

In pre-war days the annual migration from Europe to overseas countries amounted roughly to 1½ million persons. Since 1930 such countries as Great Britain, Germany, the Irish Free State and Italy, which formerly provided large streams of emigrants, are actually showing an excess of immigrants. On the other hand, the old immigration countries in the West are showing quite the reverse tendency, 1931 statistics for the United States, hitherto the chief immigration country, indicate that emigration has become more important than immigration, with an excess of about 20.000 emigrants during the year.[1]

Occupational Congestion and its Cure.—The lack of occupational balance in Europe is responsible chiefly for the evils of unemployment and over-population. In almost all countries in Europe the number of industrial workers is increasing at the cost of agricultural workers. In the nineteenth century almost 75 per cent. of the population in Europe were engaged in some form of agriculture ; now England and Wales show a percentage of only 7·5 ; Germany 30·5, France 41·5 and Italy 55·7. It is occupational congestion which underlies the introduction of high tariff walls and the restriction or prohibition of immigration in America and Europe. The solution lies in the direction of avoiding over-production in manufactured products and under-production of food-stuffs with the resulting extremes of price fluctuation which so gravely affect the masses both in Europe and America. Deprived of her overseas trade, and unrelieved by America in her population pressure, Europe must undertake a fundamental readjustment of her economic organisation if her people are to live. Professor Thompson, after surveying Britain's population problem, sounded a note of warning as follows: "Things are moving faster now than in the days when Britain gained her industrial supremacy, and if the United States or Germany or Japan should attempt to follow on Britain's steps, devoting itself almost exclusively to the development of factory industry, and world trade, and neglecting its agriculture, that country will soon rue the day when it followed after false gods."[2] Most American authorities are agreed that agriculture in the United States is now operating under conditions of diminishing returns. It has also been estimated that this stage of diminishing returns was reached between the years of 1890 and 1900 and that assuming the extreme economics represented by the pre-war German standard of food and timber consumption, and allowing for the maximum economics in production shown to be possible by European experience, a maximum population of 350 millions is indicated for the United States.[1] It also appears that Great Britain, France, Germany and Belgium have all reached the stage of over-population. Throughout Europe the decline of agriculture is clearly evident, the abandoned holdings and crofts over the poorer land in many European countries bearing ample testimony to this. It is Italy alone which is adding to its farming land and reclaiming wastes. The decline in the agricultural population of Great Britain and the United States has been the most marked. In France as well, where of all countries the farmer is most protected and prices have been maintained, the peasants are leaving the land for growing industries, their places being taken, in the south at least, by Italian immigrants. Sir Daniel Hall observes: "The flight from the land is manifest equally among the wage-earners of large-scale agriculture and among the peasants or family farmers in whose hands resides the greater part of the cultivation, whether in the old settled countries of Europe or the newer exploitations of America." Even in the wheat-growing regions overseas, as Canada, Argentina or Siberia, serious difficulties are being experienced in the expansion of acreages. Professor East is of opinion that Argentina may, indeed, have still forty-five years for increasing returns in agriculture but that after 1964, at the latest, over-populated countries will, as he puts it, "cease to be boarded by overseas hotels unless current effective causes change." Again, Dr. Baker in a paper on "The Potential Supply of Wheat," gives the white man a century of grace in which to consider the path on which he is moving and to profit by such lessous as he can draw.[2]

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[1] *I. L. O. Year Book*, 1931, pp. 351-54 : Migration in its Various Forms (League of Nations Document, 1926) ; also *International Labour Review*, January. 1933. This figure may be compared with a net immigration of 1,285,000 in 1907.

[2] W. S. Thompson, "Britain's Population Problem as seen by an American," *Economic Journal*, 1926, pp. 171-79.

Instability of Industrial Civilisation.—Industrial civilisation, which subsists on an unwise expenditure of the soil and mineral resources of the tropical and sub-tropical world, is in fact too unstable to last long. This will be realised as the tropical countries themselves develop greater variety in agriculture and industrial production. It is obviously for the industrial powers who have neglected home agriculture to obtain more land to seek facilities of exploitation of the resources of the tropical and the sub-tropical world. No doubt monocultural methods represent wasteful exhaustion of soil resources and are associated with other social evils. Current tropical economy represents quite a different valuation of goods or labour from that of the native, whose life and labour must not be allowed to be governed by the conditions of distant markets. Over-production, dependence for revenue on a single article, and demand for only one kind of labour, which are all subject to the fluctuating prices of foreign markets, are bound to be accompanied by economic crises, and black or brown men starve or thrive according to the fortunes of the promoter or concessionaire, with his company of absentee capitalists. This feature of tropical life represents so unstable an equilibrium of world economy that it cannot last.[3] Tropical economics will in future tend towards a harmonious development of local arts and handicrafts along with a scientific utilization and raw materials, and away from concentration on one crop or product.

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[1] Don D. Lescohier : "Population and Agriculture" in *Population Problems*, edited by Dublin, pp. 81-90.

[2] Quoted by G. G. Chisholm : "World Unity," *The Geographical Review*, April, 1927.

[3] See Mukerjee : *Regional Sociology*, p. 206.

Evils of White Exploitation of Tropic Lands.—An authority on tropical agriculture recently has stated: "It is noteworthy that events in some tropical lands have laid bare the unwisdom of monocultural methods. In Brazil the universal policy of devoting too much attention to coffee or other single product is giving way, and the government is encouraging a more varied production. Another example is the success attending Negro peasant proprietorship in the West Indies. The fostering of the self-supplying native locality and small community need not interfere with the legitimate cultivation of those products so largely required for foreign export. At present native independence is looked at askance or even discouraged, because the white master fears the depletion of his labour supply. The adjustment of these conditions is a matter for a science of human geography and industry-planning." It is even more unjust for the European Powers to seek land for plantations or production of raw materials in heavily conjested regions like India, China and South-East Asia. It is evident that a high density of population nourishes characteristic methods of agriculture and land-holding, and the superimposition of the principles of modern European law is liable to prove agriculturally disadvantageour, nay, disastrous. It is now realised that British law in India has upset the original peasant proprietorship, the joint family organisation and the essential collective customs and usages in rural life, and thereby has contributed not a little to the depression of Indian agriculture.[1] Greater harm has been done to backward peoples in various parts of Asia and Africa by interference with tribal customs and usages, and the substitution of conceptions of modern land law for tribal and communal notions has turned out to be economically disadvantageous and socially perilous. These foreign ideas have undermined native agriculture and concentrated land in the hands of Europeans, leaving the natives impoverished, and, loosening the ties of tribal solidarity and family integrity, have left them without any social control or morale. If the white man could have settled and personally undertaken manual labour in the tropics the situation would have been far different. The experience of the last few years has shown that though the white man does not suffer in longevity from many of the tropical diseases, if he takes due precautions, he has not shown any possibility of thriving by manual labour. It is obvious that the work of an interpreneur, organiser, or intermediary cannot be monopolised by the white man for long.

New Agricultural policy for Europe.—Among the industrial countries in Europe where over-population presses on the standard of living, a new economic adjustment is inevitable. As density of population increases or manufacturing production shrinks with the loss of overseas markets, so must the European countries undertake a forward policy in agriculture, make a more economical use of the land, and modify their habits of diet and industrial living.[2] No doubt land can be economised as in the East by increasing the use of cereals and diminishing the proportion of meat in the diet. Wheat, of course, is the dominant food of the temperate zone, but rye also has an important place in the dietary. In the future a greater variety of staples may reduce the preponderance of any one cereal in agriculture.

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[1] *Vide* Mukherjee: "Land Tenures in India," article in *The Encyclopaedia of the Social Sciences*; also *Land Problems of India.*

[2] G. Pavlovsky: "The Course of the Agricultural Depression in 1931-32" in *The International Review of Agriculture*, 1933.

We have already seen that in the European countries stock-raising for meat, as well as larger consumption of meat than is physiologically necessary, are wasteful from the standpoint of land utilisation. The improvement of milk supply, the organisation of the dairy industry, as well as an arranged succession of cereals, pulses, vegetables and fodder crops guided no longer by the state of the overseas markets but by the needs of soil preservation, are now recognised to be essential features of the new agricultural policy in Europe. A modification in the present diet, in which it is estimated that an excess of 60 per cent. calories and nearly 44 per cent. protein is consumed than what is physiologically indispensable, will follow, and a slight change in the diet will involve a greater change in agricultural practice.

Scientific Regulation of Diet.—Modern physiology now tells us about the total number of calories required *per capita* for different kinds of work in different climates and how the proteins of meat, milk and cereals and the carbohydrates of sugar, oils, etc., can be best combined so that we can have a perfectly balanced diet in any region based on its agricultural resources and possibilities. In the European diet of the future vegetable protein rather than meat protein are likely to be favoured, and there will be far greater variety of cereals and reduction of meat consumption than are now considered practicable. In Germany, where there is a heavier pressure of population on the soil, the meat rations are already much smaller than in the United States. The following table presents comparisons of meat consumption in the two countries in terms of pounds per annum.

	Beef	Pork	Mutton	Total
Germany pre-war	38	74	3	115
United States, present date ...	68	90	6	164

It is estimated that before the War the United States also raised and used for domesticated animals some 540 calories of food for every 130 calories consumed by human beings. Alcoholic drink also encroaches upon the cultivated area in the West, which might otherwise have been devoted to food production. Great Britain ferments the equivalent of 1½ million acres, France devotes 4 million acres, nearly 4½ per cent. of her cultivated area, to vineyards.[1] With increasing population in Europe and America, there will be accordingly a gradual diminution of animal raising and of animal protein in the diet and corresponding change in agricultural practice, approximating to the dietetic habits and agricultural practice of the densely crowded regions in Asia. The use of agricultural machinery, on which America now relies for her efficiency in production *per man* engaged in agriculture, is obviously limited in intensive farming on small holdings, where every plot must be made to give the maximum yield under the maximum of individual care and toil. Thus the trend of population will inevitably lead in the new countries to somewhat similar dietetic habits and agricultural practices as are prevalent in South-East Asia.[2]

Economic Food Production.—In India, China and South-East Asia the teeming millions feed not on the flesh but on vegetable proteins derived from peas and beans which give them quicker returns on a far smaller area and a more nourishing, assimilable element. Some of the Asiatic countries, where the average holding is very much less than in the countries of Europe and America, produce far more food per unit area. It is estimated that in Belgium, where the population difficulty has been faced more successfully than elsewhere in Europe, the food production per unit area is twice that of the United States. Food production per unit area in the fertile plains of India and China, where several crops may be raised on the same field, is much greater than even in Belgium Besides the extensive growing of leguminous crops, and the use of different kinds of animal and human wastes as manure, the dredging of mud from river beds, the actual carriage of the soil, and terracing, preserve the soil from exhaustion for an indefinite period. The utilisation of every scrap of field, planting of useful trees and shrubs on borders, the reaping of grass from hillsides and groves, the artificial cultivation of fish ponds, the most intensive forms of garden cultivation, double and even treble cropping, often of different crops, the breeding of plants in nurseries, all these represent an economy of land which has no parallel in the agriculture of any other country.[1] The diet also involves the minimum land requirement, being restricted more or less to primary edible products of the soil. The following table gives a comparison of the sources of food energy for the peasantry in India, China and the United States.[2]

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[1] Daniel Hall : Address before the British Association, 1926.

[2] Taylor : Agriculture and Population Increase, in *Population Problems*, edited by Dublin.

	India	China	United States
Seeds	93·6	89·8	38·7
Roots and Vegetables	3·8	8·9	9·0
Animal (meat and fish)	0·7	1·0	39·2
Sugar	0·1	0·2	10·1
Fruits	0·1	3·2	3·0
Fats (vegetable oils)	1·7	1·8	—

On the basis of an optimum peasant's diet (providing for an adult at least 2,500 calories and 75 grains of protein) and the agricultural production per average holding in the United Provinces (from which deductions have been made for wastage, seeds, and cattle food), we have estimated that 10 acres can support 11 adults or about 16 units (comprising women and children also). This may be compared with Middleton's estimates for England and Germany.

Relation between Cultivated Area and Population
(Food-yielding capacity of 100 acres).

India	100 to 110 persons.
Great Britain	45 to 50 persons.
Germany	70 to 75 persons.

While in Germany the superiority is due to a much higher proportion of arable to grass land and a dietary in which the energy is obtained more economically, *i.e.*, from potatoes compared with meat, and in meat from pork rather than from beef as in Great Britain, in India the advantage is due to the complete omission of animal-raising and the entire dependence on a vegetarian diet based on seeds, roots and vegetables.

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[1] See King : *Farmers of Forty Centuries* ; Condiffe : *China*, p. 56 ; and L. Dudley Stamp's *Asia*, pp. 467-8.

[2] These results are derived from a recent survey in Gorakhpur, U. P., by one of my post-graduate research students, Mr. A. C. Bose. The Chinese and American figures are given in Buck's *Chinese Farm Economy*, p. 364.

Secrets of Asiatic Intensive Farming.—Intensive farming in the river plains of China and India produces heavily-yielding crops which are best adapted to the conditions of climate and soil, within a very limited number of species. In China nearly 50 per cent. of the total cultivated area is double-cropped, while grain, leaf, and fibre products are utilised to the utmost possible extent. Wheat is planted by 91 per cent. of the farmers in North China, and by 67 per cent. in East Central China.[1] In Central and Southern China, where rain is abundant, the chief crop is rice. This crop permits the farmer to utilise as nearly as possible the total benefit from heavy rainfall, as well as the run-off from adjacent uncultivated mountainous country. It is also a cereal that wlll stand intense fertilisation. In the north, where rain is less and not so dependable, the drought-resisting millets are cultivated, as well as wheat and *kaoliang.* Millet matures quickly, thrives in a hot climate, and grows vigorously in heavy rains. The planting of millet and wheat in hills or drills instead of broadcasting it as in America, permits inter-tillage and tends to conserve the moisture of the soil.[2] In the Ganges Valley, in the western and central portions, the dry crops, wheat, barley, millet, maize, and gram are more important, while in Bengal more than 75 per cent. and in the delta more than 90 per cent., of the cultivated area is devoted to rice, of which the varieties adjusted to soil and water conditions number thousands. The marvellous expansion of well-irrigation in the drier areas of the Ganges plain, as well as canal-irrigation, serve as the basis of double-cropping which follows the clearly defined alternation of rainy and dry seasons and govern high density.

Economic Agriculture of the East.—In the deltaic region in Bengal a phenomenal density, ranging from 1,000 to 2,500 persons per sq. mile, can be maintained only by an arranged succession of rice crops along with pulses, jute and vegetables, which is conditioned by floods. In the valleys of the Ganges, the Brahmaputra, and the Meghna, three rice crops—in summer, winter and spring—as well as jute, cocoanut, betelnut and vegetables, explain the phenomenal productivity and density in Eastern Bengal. In one district only 4 per cent. of the total cultivable area is left fallow, and the rest of the area bears a succession of crops, year in and year out, more dependent on the sequence of distribution of floods than on the weather. In Shantung, China, there are three crops in two years. The usual rotation is wheat in spring, beans in October, after which millet is sown and gathered in the following October. In Chile, three crops, winter wheat followed by onions and these by cabbage, both transplanted, are often realised in a single year. Thus the maximum yield of the soil is obtained. Similarly in Japan, three rice crops, including two kinds of rice, are quite common. During the last fifty years, Japan has increased her total production of rice by as much as 88 per cent. Three-fourths of such increase is due to an increase of yield per acre, and only one-fourth to an expansion in area under cultivation. China's rice output per acre is about 50 per cent. greater than it is in the United States. Japan's yield is greater than China's by 20 per cent. Not only is the land economised as far as possible with the best crops compatible with strict dietic necessities, but also the wastage of food is reduced to a minimum. King wrote years ago: "In selecting rice as their staple crop; in developing and maintaining their system of combined irrigation and drainage, notwithstanding they have a large summer rainfall ; in their systems of multiple cropping ; in their extensive and persistent use of legumes ; in their rotations for green manures to maintain the humus of their soils, and for composting ; and in the almost religious fidelity with which they have returned to their fields every form of waste which can replace plant food removed by the crops, China, Korea and Japan have demonstrated a grasp of essentials and of fundamental principles which may well cause western nations to pause and reflect." [1]

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[1] Buck: Agriculture and the Future of China, *Annals of the American Academy*, November, 1930.

[2] Mallory: *China—A Land of Famine*, p. 27.

Lastly, a comparison of basal metabolism shows that the food requirement of man in the monsoon region of Asia is about two-thirds of that in Western countries. Thus there is a tendency towards the maximum of land utilisation and the minimum of land and food requirement.

Wasteful Land Utilisation and a World Land Problem.—The United States, Canada, South America and Australia, which have restricted Oriental emigration, pursue on the contrary methods of soil utilisation which must be considered wasteful from the standpoint of the world's food-supply, and, indeed, agriculture in these regions has but little concern with the problem of the domestic food supply. In the United States it is the pressure of social and industrial living, with its demand for timber, paper, fibres, etc., which governs an agricultural policy that has not been imposed at all by the exigencies of food supply for the country or the world. North and South America now contain about 210 million people, whereas South-Eastern Asia and adjacent lands comprise 900 million out of the world's total population of 1,900 million. Baker estimates that there is fully three times as much potentially arable land per person in North America as in Europe, and about 6 times as much per person as in South-Eastern Asia. So unfair a distribution of the world's cultivated and potentially arable areas, coupled with the policy of exclusion of whole races and peoples, has brought about dual standards of living and economic adjustment in the world, which the progress of science and intercourse between nations will not long tolerate.

Imperative Need of Asia's Emigration, and some Possibilities.—India, China and Japan, which have shown the greatest achievements in food production and the husbandry of soil resources and organic waste, can justly ask for fresh outlets for emigration. Industrialisation is proceeding apace in these three countries, but it is obvious that there is no prospect of agriculture, highly productive as it is, producing enough to feed the population on the limited home areas available. There are also limitations of industrial expansion of these countries due to lack of abundant and cheap raw materials and of wealthy markets. Japan is relatively poor in her endowment of coal, iron, oil and other materials, and this poverty prevents her industrial development reaching a standard comparable with that of the countries in Western Europe. Moreover, with the progressive industrialisation of China and India, and the establishment of protective barriers in those countries, Japan will gradually realise a shrinkage in the markets of her export industries. We do not possess adequate information about Chinese mineral resources, but the conclusion seems to be that the known reserves of ore are utterly inadequate to sustain production for the dense population of Eastern Asia at anything approaching the rate *per capita* already achieved in the United States.[1] China has rich reserves of coal, but her greatest weakness is in iron ore and the comparative lack of coking coal offers possibly insuperable obstacles to the development of heavy industries on a large scale.[1] India's mineral resources are concentrated in a few regions only, and her supplies of iron and coal must be considered meagre compared with those of industrial countries such as Great Britain, Belgium, and the United States. Further, even limited industrial development of any one of these Oriental countries, or tariff protection, would tend to aggravate economic pressure in the other two.[2] Therefore, for the three Asiatic countries, emigration alone can relieve over-population and raise the standards of living. Not before half of mankind are freed from the cramping effects of economic pressure and soil exhaustion and their purchasing power raised, can the Eur-American industrial world emerge successfully out of the present depression.

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[1] F. H. King : *Farmers of Forty Centuries*, p. 241.

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[1] Bain : *Ores and Industry in the Far East.*

[2] Condliffe : *China To-day : Economic.* See also *Problems of the Pacific*, 1931, pp. 135-49.

Arts, Letters and Sciences

Chinese Painting.

It is obvious, that the greatness of Chinese art does not lie in any technical skill of this kind, since a facility in superficial imitativeness is probably the deadliest thing in art, and has invariably brought the greatest schools of painting and sculpture to a state of absolute decay. It is a slope, which if we once permit ourselves to set foot upon it, will precipitate us into an artistic perdition. And the supremely amazing thing about Chinese art is, that finding itself upon that slope it climbed up out of it, so that for fifteen hundred years its art was in the ascendant. We may perceive here and there eddying currents from the main stream, but from the Han dynasty to the end of the Sung dynasty—that is roughly from 200 B. C. to A. D. 1300—Chinese art reveals in various directions its amazing vitality and coherence. There is no Western school of painting which retained its strength unimpaired for three hundred years, whilst in most cases a century sees its rise and fall. But the art of China retained its vitality because it was based upon a balanced aesthetic which prevented its painters and sculptors from lapsing into any mere juggling with the brush or chisel. That aesthetic had the authority of a classical tradition, and was in the sixth century defined by a writer—who was also a painter—in the well-known ' Six Canons of Hsieh Ho.' For the moment we may quote them in Professor Giles' translation, though some amplification of the first will be necessary. They are:

(1) Rhythmic vitality.
(2) Anatomical structure.
(3) Conformity with Nature.
(4) Suitability of colouring.
(5) Artistic composition and grouping.
(6) Copying of classical masterpieces.

One need not be an artist to realize how complete are these canons of aestheic aims, and also how they anticipate the modern feeling for composition and rhythmical structure. We shall, however, be in error if we confuse the first canon with the rhythmic lines of composition in a picture. Something much deeper than this is intended, and the emphasis must be upon vitality rather than upon rhythm. It stresses the necessity for the artist to infuse into his work a sense of livingness. This sense of livingness originates in the universal spirit of life, which finds expression in the world of phenomena, and inspires the artist with its sense of living motion. He may feel this in a purely objective manner, or in the later forms of Buddhist thought, he may become conscious of it in his own soul and seek the Ideal within himself. We know how the Chinese painters sought that true quiescence of spirit in which this living motion of the universal spirit might recreate within their spirits a sense of its own spiritual vitality. One famous painter has told us that when he commences a picture he surrounds himself with beautiful and peaceful objects, and then sits at an open window until he becomes deeply conscious of that life which pervades the universe, and feels that he can take up his brush and convey to his canvas the emotion he feels. Yet we must elucidate this canon from the point of view of the artist himself, and not discuss it as an abstract problem of philosophy. So many writers on Chinese art forget that Chinese artists were painters first and philosophers afterwards. We may then find that the translation used by Professor Giles—rhythmic vitality—probably expresses the real meaning of the canon much more pertinently than does Mr. Waley's 'Operations of the Spirit.' For how is the artist to translate through his medium this 'spirit harmony ?' He can only do it by means of shapes and lines which express this sense of vitality, and he can only express vitality through rhythm. Unless what he feels is so translated he not merely cannot be a great artist, he cannot be an artist at all. Mr. Waley misconceives these canons altogether when he objects to 'rhythmic vitality' as an accurate translation, 'since nothing like symmetry of design or balancing of forms is meant.' Of course it is not. If it had been Hsieh Ho would not have troubled to formulate his fifth canon. But you can have a well-marked and definite rhythmic structure in a picture without any symmetrical design, and you can have cleverly balanced forms with an entire absence of rhythmic structure. You can quote Rubens' 'Miraculous Draught of Fishes' at Malines as an example of the first, and almost the first half dozen Paul Potters you meet as examples of the second. One thinks of the Dutch School, because it offers such a complete contrast to Chinese painting, and if you wished to characterize the school as a whole leaving aside Rembrandt and Vermeer, you might do it by saying that they know everything about balancing masses and nothing about rhythmic vitality,

Vitality in a work of art can only be expressed through rhythm, and is the means the creative mind uses for expressing the living sense of movement he feels. It is the noblest component of every great work of genius, from the great sweeping rhythms of Titian and Tintoretto to the more delicately conceived linear structure of Botticelli or Piero della Francesco. Nor must we forget that these canons are not abstract discussions of how pictures should be painted, but are a description of how the painter achieves his result. They are garnered from a long and rich aesthetic experience, not speculative reachings out into the unknown, and consequently are likely to be much more fruitfully interpreted by the work of the painters themselves than by recondite discussions of Taoist and Confucian philosophies.

For the Chinese painter is never concerned with any mere imitation of form, but always with its inner spirit. Wang Wei says:

> The old masters painted the spirit,
>   They did not paint the form;
> Those who can ignore the form and seize the spirit are few.

In the scroll painting, in the British Museum, of a mountain landscape which is copied from a painting of Wang Wei, you are made aware of the remote and moving solitudes of a mountainous country. If it is a bird on the wing we shall recognize the artist's sensibility in the portrayal of motion, whilst in the delineation of a tiger there will be little desire to look for any realistic treatment of fur or anatomical details, so overwhelming a sense of fierce unbridled strength will be communicated to our senses. Or, if we take a traditional subject which has been painted by almost every master, 'A Peasant returning Home,' with what restraint of brush work, will you find elsewhere suggested such immense distances, through which the landscape stretches, together with an indescribable sense of utter isolation, in the contrast of the hurrying figure of the peasant with the unpeopled snow-covered solitude through which he travels ?

It is in the Sung period when landscape art reaches a point of unsurpassed sublimity that this spirit is to be most clearly observed. We can understand, in such a painting as Ma Yuan's 'Mountains and Pine Trees' or Ta Nien's 'Peasant returning Home,' something of that profound and mystical insight which will never allow the painter to remain a mere narrator of the physical features of a scene, but endues each form with a divine reality and gives to the whole the depth and vastness of a spiritual universe. Sometimes we are chilled by the desolating austerity and vastness of unplumbed spaces, whilst at other times its more gracious and intimate beauty gives to our commonplace thought 'an airy habitation and a home.' This is, of course, the Romantic in art, which would probably have developed into a sentimental prettiness, unless there were in it other elements which every art destined to a permanent place in the culture of mankind possesses. These elements, however, were there and in intensity of observation, brilliant powers of draughtsmanship, knowledge of the structure of objects and qualities of pictorial composition the schools of Chinese painters in the T'ang and Sung periods are unrivalled. Even in the lesser noteworthy periods of Chinese painting these elements are always present, and we find their classic expression in Hsieh Ho's second, third, and fifth canons. But a wide study of the various schools, which the present exhibition at Burlington House has only now made possible, discloses the masterly power of their simple and direct brush work and economy of means. Such mastery as this was only possible through a profound knowledge of the inner structure of objects. In Ma Yuan's 'Pines and Rocky Peaks' the searching out of the characteristic form and structure, and the intense observation in the group of pine trees and rocks in the foreground, would have inspired Ruskin to lyrical eloquence. Their treatment of water or the breaking of a wave upon the shore, with its realization of the rhythm and volume of water, is only attained as the result of patient observation. But such observation needs a skilled and sensitive line to express it, and the Chinese painters reveal the most absolute mastery of technique in their sweeping and unbroken lines, which disregard the non-essentials of an object and only reveal its fundamental quality. Only a people had brought the art of calligraphy to such a supreme standard of excellence as the Chinese could have produced an art so dependent upon its linear quality. But this line is always exquisitely sympathetic, and takes account of the rich variety and subtlety that is always manifest in Nature. Despite its conventionality it never becomes an empty mannered line, but is always exquisitely sympathetic with each delicate modulation of colour. This is the genius of the true draughtsman, which we recognize in the work of the world's greatest masters of line such as Dürer, Rembrandt or Ingres.

This exploitation of the possibility of pure line has given to Chinese art the power of planning a picture so that space becomes one of the chief elements in its decorative system.

Do East and West differ ?

Are East and West really so far apart as some would have us believe? Do the people of Asia look on the world so differently from the Europeans, that it is not possible to find a common meeting ground? It is really "begging the question" to set down such questions. The average Easterner is not a symbol of the East, nor is the average Westerner necessarily typical of the West. Average men represent commonplace conditions of life and thought; they are puppets of environment. Not average men, but men endowed with capacity for spiritual and intellectual development are really capable of representing their race and of interpreting the inner life—" the life of life " as Shelley puts it, of which average men in all lands are but pale and sometimes distorted reflections. "All minds," says an Eastern poet, " reflect the Great Mind. Some like mirror, reflect the sun and rival it; others have no light to return, but take of it what they can receive, like a stone or a clod of earth." The intellectual life of a country is not reflected by its stones and clods. In the only real life, the intellectual life, East and West, are less far apart than some would care to acknowledge, " The Easterner is a mystic, for one thing," urges some confident theorist. But there are many Western mystics in poetry and prose for mysticism is, after all, temperamental in essence. What of Blake, Thompson, Shelley, Wordsworth, Baske, Browning, and hosts of others ?

Mystics of East and West.

By comparison one would find that the ideas of Eastern and Western writers have much in common. All are on one road going to one place. To begin then, with English mystic poets, one may mention Blake and Thompson. Separated by a long period of years, Blake's span of life being from 1757-1827, Thompson being at our own days, their work is inevitably and markedly different, yet in both dwell the purest mystical traditions. Blake in fact, is unassailable; in the Middle Ages he would have been either canonised as a Saint or burnt as a wizard. To him, as with Shelley, the mind was the eternal substance, and the body simply an incident. " I cannot think of death," he said, "as more than going out of one room into another."

In " The Book of Thol," when the daughter of the Seraphim becomes insane, the Lily of the Valley, breathing in the humble grass, answered the lovely maid and said : " I am a watery weed, and I am very small, and love to dwell in lowly vales; so weak the gilded butterfly scarce perches on my head. Yet I am visited from heaven; and he that smiles on all walks in the valley, and each morn over me spreads his hand, saying, ' Rejoice, then, humble grass, thou newborn lily flower, thou gentle maid of silent valleys and of modest brooks; for thou shalt be clothed in light, and fed with morning manna till summer's heat melts thee beside the fountains of the springs, to flourish in eternal vales."

The above quotations compare so well with what Ahmed el Ghazallah of Toos scribbled when dying :

Tell thou to my friends, when weeping,
    They my words decoy.
Here you find my body sleeping,
    But it is not I.
Now in life immortal hovering,
    Far away I roam.
This was my house, my covering,
    'Tis no more my home.
This was as the cage that bound me,
    I, the bird have flown ;
This was but the spell around me ;
    I, the pearl, am gone !
Over me as o'er a treasure,
    Had a spell been cast,
God hath spoken at His pleasure,
    I am free at last.

Of Francis Thompson's poems it can never be said that they lacked form, and though his language is turgid and too florid at times the intelligence of the audience is never on the rack. The beauty of his best known poem, "The Hound of Heaven," is undeniable; it has the one insight of the man whose Spirit lives in other worlds than this ; but to quote from such a magnificent outpouring is impossible. For his point of view we can easily turn to scattered verses:

Lo, God's two world immense.
Of Spirit and of sense wed,
In this narrow bed.

he exclaims; and, more profoundly, in another poem, "To Daisies";

As a pale ghost yearning strays
With sundered gaze
'Mid corporal presences that are
To it impalpable—such a bar
Sets to you more distant than the morning star.

Such wonder is on you and amaze,
I look and marvel if I be
Instead the phantom, or are ye?

In Shelley one finds the light of Eastern mysticism, for a Persian critic would be inclined to place Shelley and Keats above Shakespeare, because Shakespeare was concerned about húman character, while Shelley was more concerned about human destiny.

Again in consulting Odes of Ibnu'l Farid we find parallel ideas. The Sheik describes the mystical vision of Divine beauty revealing itself in all things beautiful when he says:

Though he be gone, mine every limb beholds him
In every charm of grace and loveliness,
In music of the lute and flowing reed,
Mingled in consort with melodious airs;
And in green hollows in cool of eve
Gazelles roam browsing, or at break of morn :
And where the gathered clouds let fall their rain,
Upon a flowery carpet woven of blooms.
And where at dawn with softly trailing skirts
The Zephyr brings to me his balm most sweet;
And when in kisses from the flagon's mouth
I suck wine dew beneath a pleasant shade.

And in Shelley we find a re-echo when he sings in solitudes :

Her voice came to me through the whispering woods,
And from the fountains, and the odours deep of flowers,
And from the breezes whether low or loud,
And from the rain of every passing cloud,
And from the singing of the summer birds,
And from all sounds, all silence.

How to sit to conserve Energy

The most tiring way to sit while working is to slouch back in a chair, allowing the chin to droop on the chest. The most important mistake in sitting, said Dr. Morris M. Brill, in a recent report, is to allow the weight to rest on the spine.

" To sit so as to conserve energy," he writes. " sit well back in your chair, so that your weight is on the bottom of your thighs instead of on the base of your spine. Nature has eliminated all nerves from the parts of the pelvis that support us while sitting.

For desk or table work of any kind, draw one foot back by the side of your chair and lean forward slightly, bending at the hips, not at the neck or waist line. Never allow your shoulders to get back of your hips. There is something magically exhilarating about this position. One has to work in it."

Authors report that Dr. Brill's sitting system permits them to write for many hours without fatigue, and school teachers reported an increase of 25 per cent. in efficiency the first day their pupils tried the method.

Substance that reduces Cost of Air-conditioning

A strange substance known as " silica gel," which looks like sand but has the power to absorb water vapour from air, seems destined to reduce the cost of air-conditioning to within reach of average home owners.

Silica gel is an ideal dehumidifier. Use of the new system may result in the simplification of air conditioning systems which up to now have been confined to large buildings because of the cost of installing the required equipment. Silica gel is seen as playing a leading role in lowering the cost and making air-conditioning available to small residences.

Lack of Science in Home

"What is wrong with household management ? " This subject was recently discussed by delegates from France, England, America, and other parts of the world at the " International Congress for Scientific Management." It was found that a French peasant woman takes so many needless steps in her daily chorus that in 40 years she has walked a third of the way round the world.

In England, houses are still being built with kitchens that look deceptively convenient, but still have unventilated larders, cupboards that all have to be reached by standing on chairs, hot-water cylinders exposed, and other antiquated devices. The British Women's Committee advocated recognizing housework as " a most important industry," and taking active steps to make scientific working possible in the home.

Comparatively few efficiency studies of household tasks have been made in the United States, but widespread interest in this field is now shown, said a report from the U. S. Department of Agriculture. One experiment has been shown in a farm kitchen, in which a housewife was shown how she could reduce her steps from 143 to 24, when making a coffee cake.

The discussions at the Congress were aimed toward showing " how far scientific management in the home can contribute to the raising of the standard of living."

At Home and Abroad

Separation of Sind and Orissa.

Drafter Orders in Council, as provided under Sec. 289 of the Government of India Act providing for the dates of the separation of Sind and Orissa have been issued to-day. They provide that the new Provinces will come into being from the 1st of April, 1936.

During the period intervening between this date and the inauguration of provincial autonomy along with the other provinces, the new Provinces would be administered by the Governors with Advisory Councils—of 20 members for Orissa and 25 for Sind.

Nominated Advisory Council of twenty for Orissa and twenty-five members for Sind will not have more than three official members in each case. The Council may advise on matters referred to it by the Governor but will not have any powers of initiating legislation.

Temporary Provisions.

It is understood no important decision regarding the future policy of development will be taken till provincial autonomy is inaugurated in these provinces Provisions of the Government of India Act, 1919, will apply to the new provinces except the rules regarding Legislative Council, Reserved and transferred subjects and Ministers. Provision, however, has been made to enable the Governor to appoint one or more members of the Advisory Council for assistance to carry on the administration till the new Constitution. These members will be a sort of minister. Provision also exists in the Orders in Council empowering the Central Legistature to legislate or the Governor-General to issue regulations for governments of these provinces.

High Court for Orissa.

The High Court at Patna shall be the High Court for Orissa till a separate High Court is established for Orissa.

There shall be apportionment of assets and liabilities between Orissa and the Provinces of Madras and Bihar and between Sind and Bombay in accordance with the Provisions in the schedules attached to the Orders. However, pending the settlement of the question of subventions to Orissa and Sind after Sir Otto Niemeyer's inquiry, the Government of India will make grants in lump sums to both to carry on administration. Provisions for these will be announced at the time of the presentation of the Budget in the Assembly.

Bombay Council.

From the First of April, 1936, Sind members will not sit in the Bombay Council as also the Orissa members in the Bihar Council. While the official bloc in the Bihar Council will proportionately be reduced there will be no change in the Bombay Council official bloc. So far as the Madras Council is concerned instead of the present three members from Ganjam there will be only one member. A bye-election will be held to elect the single representative of the constituency.

New Orissa.

The new province of Orissa will comprise the present Orissa division and the following areas transferred from the Presidency of Madras:—

(1) Ganjam agency tracts, (2) the following areas in the non-agency portion of the Ganjam district, namely, taluks of Ichapur and Berhampur as lies to the north-west boundary line, (3) so much of Parlakimedi Estate as lies to the north and east of the said line and (4) Jeypur (impartible) estate and so much of Pottangi taluk as is not included in the estate in Vizagapatam district. Besides it will comprise the areas transferred from the Central Provinces.—United Press.

New Reforms in April next year.

It is understood that the Government of India's constitutional proposals regarding provincial budgets for 1937-38 are now getting ready. Ordinarily the Budget should have been passed by provincial legislatures by March, 1937. As, however, the new Constitution is likely to take effect in April, 1937, an interesting question has arisen whether the outgoing Councils should vote the Budget for the coming year or other arrangements should be made. The question has caused the authorities hard thinking and though the provisional conclusion reached is not known, it may be mentioned that weight is likely to be attached to the view that the outgoing Councils may pass a consolidated fund to enable the Government to be carried on for three months within which the New Ministry would be able to frame its own proposals and seek a vote of confidence of the Legislature.

On the other hand, if the Budget for 1937-38 is passed by the outgoing Councils, it might lead to a situation under which the number of members voting for the Estimates may be those rejected at the polls. Moreover, such a procedure might deprive the new legislature of an effective parliamentary remedy of expressing confidence or censure on the Estimates and money bills.

Thus the proposal which may ultimately find acceptance would provide a temporary remedy to cover the months immediately following the formation of new provincial Governments. As the proposals are still subject to final examination by the London authorities, the decision thereon may take some time before it is ready for publication.

Miss Mayo's Latest.

Orders are published in the Government of India Gazette prohibiting under the Sea Customs Act the entry into India of copies of a book entitled " The Face of Mother India " by Miss Katherine Mayo. The book is also being proscribed under the Criminal Procedure Code. The reason for the action taken are that the book contains many passages which are likely to outrage religious feelings of Hindus and also to embitter relations between the Hindu and Muslim communities and intensify the communal feeling.

Vocational Education.

The Government of India have decided to increase the number of their nominees on the Central Advisory Board of Education from 6 to 10 mainly to provide for adequate representation of industrial interests whose co-operation will be specially valuable in dealing with questions of vocational education.

Alliance of Arab Rulers.

The negotiations between Saudi Arabia and the other Arabian emirates for the conclusion of an Arab alliance which had been postponed until after the Feast of the Ramzan are being resumed. Emir Ibn Saud's Private Secretary, Sheikh Youssef Yassin, has left Riyadh for Baghdad at the head of a delegation to participate in discussions dealing with alliances and frontiers. Sir Andrew Ryan, the British Minister at Jeddah, is a party to the negotiations, and has reported that the Imam of Yemen will join the suggested alliance.

This will probably ensure the final delimination of the frontier between Yemen and Saudi Arabia, and is intended to clear up the last of the problems arising from the peace treaty signed at Taif in June, 1934, following the disputes between the two kingdoms.

Iraq-Iran Frontier Dispute.

Iraq has requested the League Secretariat to remove the Iraq-Iran frontier dispute from the Council's agenda, as direct conversations are in progress between the two Governments at Baghdad.

Iran quarters say that it is unlikely that Iran would object to the removal of the dispute with Iraq from the Council agenda, adding that the negotiations proceeding at Baghdad are likely to give results in the next few days.

Italian Push on Southern Front.

That the Italian offensive has been opened against Ras Desta was announced in an official communique stating that the Abyssinians have been driven back and are being pursued. The action continued along the whole front. Operations started on the 12th January against Ras Desta's forces who recently occupied a position between Ganaledoria and Dawaparma for the purpose of exercising pressure on the Italian Somali front in the Dolo sector.

The advance appears to be the beginning of the expected push on the southern front for which reason Marshall Graziani's army is being reinforced from 45,000 to 75,000 men. It is expected that while Ras Desta's forces are brushed back the Italian columns between Webbe Shebeli and Fafan may push up in the director of Jijiga and Harar. Light tanks and armoured cars will advance and aircrift will give active support. The "little rains" are falling on the Somali coast but will only extend inwards gradually and will not reach Harar till about the middle of February, consequently the present advance looks like a race between the Italian mechanised forces and the rains which would render their progress difficult.

Biggest Battle of Campaign.

The engagement appears to be the biggest battle in the Italo-Abyssinian war hitherto from the viewpoint of the strength of forces involved and the extent of terrain covered. According to correspondents with the Italian forces the operations began on New Year's Day and developed on the 12th January. The Italian pursuit of the retreating Abyssinians was checked by rearguard actions but by nightfall they had advanced by fifteen miles. It is estimated that the Abyssinians left 500 dead. The Italian losses are 100 killed. According to reports the Italian line ran as follows:—Malcabicios on the Kenya border *via* Torbi, Coguro, Lamma and Bhikkindi to the Web River.

Oil Sanctions discussed.

There was a full attendance on Wednesday morning at the first Cabinet meeting since the Christmas adjournment. It is understood that foreign affairs dominated discussions following the recent meeting of the defence committee of the Cabinet. Other topics covered Imperial and domestic fields. It is expected that several meetings may be necessary to dispose of the agenda.

The question of oil sanctions occupied most of the Cabinet's time. After a discussion it was generally felt impossible at present to tell to what extent the oil embargo could be applied and to what extent the oil supplying countries were prepared to co-operate. Therefore it was impossible to take an immediate decision with regard to the embargo.

It is understood that the question of the fate of the American neutrality bill was also raised.

It is believed the policy of the Cabinet will be to favour continuing the policy of sanctions but to ascertain by inquiries on the spot how the situation stands with regard to oil.

Secret Conference in Berlin.

The "Times Berlin correspondent states that the holding by high officers of the army, navy and air force of a series of conferences at which they are said to have been joined from time to time by representatives of the Nazi black guards and brown-shirts, has created lively speculation. The press is completely silent in that connection. The correspondent adds that there is no suggestion that the stability of the regime will be immediately threatened, however. It may be necessary in the interests of stability to arrive at a clear and definite competence and authority. It again raises the question whether the army can simultaneously be a non-political force and claim that political forces should be subordinated thereto. It is natural that the army should keep a watchful eye on the black guards which provide Herr Hitler with body guards and flying columns in the event of internal revolt. These are understood to number 12,000 and are divied into four regiments stationed in different parts of Germany. Apparently they are magnificently trained and equipped with rifles, machine guns and armoured cars. It was recently reported that their numbers have been increased to 16,000 with anti-aircraft guns, artillery and signal units.

Breakdown of Naval Conference.

The Japanese newspapers are not surprised at the breakdown of the Naval Conference. The "Hichshimbun" says the Japanese authorities have long expected the situation and the Japanese navy will carry out a complete autonomous armaments programme in the categories best fitted to Japan's requirements.

Industrial circles foreshadow a boom in the munitions industry but some uneasiness exists in financial circles which forecast swelling budgets and the possibility of Japan being isolated internationally with further economic pressure resulting in instability.

The "Nichinichi" regrets that America has not abandoned her vain plans for armament expansion. The Japanese press generally blames Britain and America.

Last Five-Power Meeting.

At a meeting of the Naval Conference the restatement of the Japanese case for parity was followed by the adverse pronouncements of the other Powers and it is not expected that the Japanese delegation will attend any further meeting. In the meantime they are writing to Viscount Monsell explaining the futility of being present in view of the united opposition to her claims.

Withdrawal officially announced.

The Japanese decision to withdraw from the Naval Conference was officially announced in a statement in which they say "We desire to declare most emphatically that notwithstanding our withdrawal from the Conference we are far from entertaining the slightest wish to embark upon an armament race. We are firmly determined to endeavour, as heretofore, to promote the cause of world peace by assiduously cultivating the best friendly reations with other nations."

Japan withdraws.

The seal was set on the Japanese withdrawal from the London Naval Conference at the Council of high officials of the Foreign and Navy Ministries, at Tokio, which has cabled to Admiral Nagano authorising his withdrawal, and appointing M. Nagai, as observer at the subsequent Four-Power negotiations.

Rome Denials.

The report that Signor Cerruti, the Italian Ambassador in Paris, had assured M. Laval that Italy would not leave Geneva if the sanctions were extended is denied in official quarters at Rome. It is explained that Italy retains full liberty of action, and has not announced any decision in advance. The report that Signor Cerruti had assured M. Laval that Italy would not attack the British Fleet is described as superfluous, and it is added that Italy does not in any way contemplate an act of aggression.

Sweden's note to Italy.

The Foreign Office at Stockholm announces that the Swedish Minister in Rome has presented a Note to the Italian Government categorically protesting against the direct act of aggression to which the Swedish Red Cross unit was subjected by Italian aeroplanes. The Note rejects the Italian explanation of the bombing, and expects that investigation regarding the responsibility for the deed will be immediately opened and the act of aggression suitably dealt with. The Swedish Government reserves the right to make demands for compensation.

News and Views

[A monthly record of News and Views relating to Cultural and Academic Institutions, Events and Movements in India and out side.]

Nautical School.

Establishment of a central nautical school for nautical and aeronautical instruction, effective co-ordination between universities and industrial concerns for practical training of students and legislation for reservation of at least one day in the month for exhibition of suitable health and educational films for the benefit of students,—these are a few of the weighty matters that will be awaiting decision of the members of the Inter-University Board in India when they meet in New Delhi by the end of this month.

The Board will consider the desirability of establishing a central nautical school for nautical and aeronautical instruction in India and of instituting a course of studies in these subjects in the University curriculum.

In order to effect a closer contact between the University and the colleges and schools, the Board will discuss the necessity of sending selected teachers of the University to deliver popular public lectures in these institutions in their own subjects, preferably in vernacular. The services of college teachers should also be utilised for lectures in schools.

The Government may be approached for taking necessary steps either by legislation or otherwise so that every cinema should reserve at least one day in the month for the display of suitable health and educational films for the benefit of students.

The members of the Board will explore the possibilities of effective co-ordination between universities and industrial concerns in India with a view to securing facilities for practical training and research for selected candidates to be selected by the universities, and making available to those concerned expert advice and help in solving their problems and difficulties.

They will also direct their attention to the question of addressing the Government of India urging upon them the immediate necessity of securing for Indian students who are granted foreign scholarships or fellowships by the different universities, definite number of seats without premiums in the different industrial concerns of the various countries from which supplies are purchased by India making suitable conditions at the time of giving contracts.

The institution of a degree or diploma in Pharmaceutical Chemistry will also engage their attention. The Government may be moved to take steps so that only persons possessing such degree or diploma in pharmaceutical chemistry or Master's degree in Chemistry or any other higher qualification might be appointed as pharmaceutical chemists in any manufacturing firm.

In addition to the courses of studies leading to the degree or diploma in teaching every University will be requested to institute short-term and vacation courses for the training of teachers of schools.

B. T. Classes at Jorhat and Silchar.

The Government of Assam, it is understood, have in contemplation the opening of B.T. classes in connection with the normal schools at Jorhat and Silchar. The classes will be managed by a Superintendent in the Professor's grade with the help of two lecturers in the lecturer's grade of the Assam Educational Service and a number of teachers with considerable experience and approved ability.

The training classes will be the first of their kind in Assam, if the scheme is carried into effect.

New Vice-Chancellor of Punjab University.

It is understood that the Governor of the Punjab has appointed the Right Rev. G. D. Barne, Bishop of Lahore, to succeed the late Dr. A. C. Woolner as Vice-Chancellor of the Punjab University.

The Right Rev. G. D. Barne, who was educated at Clifton College and Oriel College, Oxford, was for some years an assistant master at Summer Fields, Oxford. From 1912 until his selection as Bishop in 1932, he was Principal of the Lawrence Royal Military School, Sanawar.

Report of Unemployment Committee.

The report of the U. P. Unemployment Committee, appointed by the Government in October, 1934, with Sir Tej Bahadur Sapru as Chairman, has been released for publication.

The Committee held eighteen public sittings in the various educational centres in the province, and examined 127 witnesses, including 30 officials. A number of memoranda were also submitted to it.

Educational Reforms.

The Report lays great emphasis on the reorganisation of education in all stages, and points out that the remedy for the evil of unemployment does not lie merely in stiffening university standards or restricting the number of entrants. The true remedy so far as education is concerned lies in (*a*) reforming primary education, (*b*) rescuing secondary education from its present position and in making it independent of University education, self-sufficient and at the same time more varied in its contents, (*c*) encouraging practical research at universities and in establishing more points of contact between the universities on the science side and industries, (*d*) making professional education more thorough, more efficient and more up to date, (*e*) reorganising the professions so as to secure on the one hand that the number of those joining these professions is not far in excess of the public demand and on the other to secure rigorous enforcement of the standards of efficiency and conduct, and (*f*) creating new avenues of employment.

University of Madras, Catalogue of Sanskrit Manuscript.

All Orientalists and Indologists are familiar with Dr. Aufrecht's monumental work—The Catalogus Catalogorum—as an indispensable piece of apparatus for Oriental research. Since 1903, thirty-two years ago, when Dr. Aufrecht completed his Catalogus Catalogorum, many important collections of Sanskrit manuscripts within and outside India have come to the notice of scholars and several volumes of catalogues, giving reliable information regarding some thousands of Sanskrit manuscripts, have become available in Madras. Bengal, Lahore, Bombay, Baroda, Dacca, Benares, Travancore, Central Provinces and Berar, Mysore and other centres. Highly valuable as are the materials contained in Dr. Aufrecht's great work, it is now found to be defective and incomplete, chiefly in view of the vast accession to the stock of knowledge about the literary treasures in Sanskrit, that has been made available within the last thirty-two years subsequent to the completion of Dr. Aufrecht's work. The need for supplementing Dr. Aufrecht's work was recently brought to the notice of the Madras University, which, in view of the large number of Sanskrit manuscripts in South India, has decided to undertake the preparation and publication of a complete *up-to-date Catalogus Catalogorum of Sanskrit Manuscripts*, utilising the invaluable work already done by Dr. Aufrecht as the basis and containing references to all known Sanskrit manuscripts. The main lines on which this work is proposed to be carried on are indicated below:—

1. Checking and verification of the entries in the Catalogus Catalogorum of Dr. Aufrecht.
2. Introduction of fresh entries in the case of important manuscripts.
3. Dealing with the additional manuscripts collected within and outside India within the last thirty-two years.
4. Entering the dates of works and authors, as far as possible.
5. Incorporation of works known through citations alone, with appropriate references as far as possible.

The University has entrusted the work to an Editorial Committee constituted as follows:—

1. Mahamahopadhyaya Prof. S. Kuppuswami Sastri, M.A., Professor of Sanskrit and Comparative Philology, Presidency College, Madras (on leave), and Curator, Government Oriental Manuscripts Library, Madras—(Editor-in-Chief).
2. Professor P. P. S. Sastri, M.A. (Oxon.), Officiating Professor of Sanskrit and Comparative Philology, Presidency College, Madras.
3. Dr. C. Kunhan Raja, B.A. (Hons.), D.Phil. (Oxon.), Reader in Sanskrit, University of Madras.

Since the success of the undertaking is largely dependent upon the cooperation and help of scholars interested in Sanskrit, the Madras University would earnestly request scholars and Heads of institutions interested in Sanskrit and Indology to assist it by furnishing information on any or all of the following points:—

1. Places where manuscripts are available, with particulars regarding owners and authors.

2. Lists of manuscripts.
3. Other suggestions for the preparation of the proposed new Catalogus Catalogorum.

It is requested that all communications regarding this matter any be addressed to "The Editor-in-Chief, Catalogus Catalogorum, Government Oriental Manuscripts Library, Museum Buildings, Pantheon Road, Egmore, Madras."

Fourth International Conference on Public Education.

The Fourth International Conference on Public Education, organised by the International Bureau of Education, was held at Geneva from 15th to 19th July. The following Governments accepted the invitation transmitted to them by the Swiss Federal Council : Albania, Australia, Belgium, Bulgaria, Canada (Province of Quebec), Chile, China, Colombia, Czechoslovakia, Denmark, Dominican Republic, Ecuador, Egypt, Estonia, Finland, France, Germany, Greece, Holland, Hungary, Iran, Irish Free State, Italy Japan, Latvia, Luxemburg, Mexico, Norway, Panama, Peru, Poland, Portugal, Roumania, Spain, Sweden, Switzerland, Union of South Africa, United States of America, Uruguay, Venezuela, Yugoslavia. The Government of Afghanistan was represented by an observer, as well as the Secretariat of the League of Nations, the International Labour Office and the International Institute of Intellectual Co-operation. The Board of Education of England and Wales and the Government of the Province of Saskatchewan (Canada) each sent a report on the educational movement in 1934-35.

Mr. Julio Casares, of the Academy, delegate of Spain, was elected President of the Conference, and Dr. Huhnhauser, Oberschulrat, delegate of Germany, Mr. P. Barrier, General Inspector, Assistant to the Director of Elementary Education in France, delegate of France, and Mr. M. G. Picon-Febres, Charge d'Affairs at Bern, delegate of Venezuela, were elected Vice-Presidents.

As the Director stated in his closing speech, the representatives of the Governments throught the Conference showed a fine spirit of mutual understanding. There was no national rivalry but a sincere desire to help forward the common cause; the delegation of countries theoretically the most separated showed an example of the most perfect technical co-operation. For the International Bureau of Education this Conference was a consecration of its spirit, which respects the point of view of each one, works for collaboration and tries to bring about unity in diversity. The reports presented have, as a matter of fact, shown great diversities, revealing at the same time identical pre-occupations. Thus the recommendations adopted did not confine themselves to the points in common, but in making a synthesis, took account of the differences.

Herewith, the text of the resolutions adopted by the Fourth International Conference.

Council of Public Instruction.

The Conference, realising that there is an ever closer interdependence between education and the other manifestations of the life of the people; considering that it is advisable to associate the widest possible representation of varied interests and spheres in the work of public instruction; while recognising that the diversity of circumstances imposes a different organisation in different countries;

(1) Emphasises the interest which may arise from the organs generally known as Higher Councils of Public Instruction;
(2) Declares that the consultative functions of these organisms may be of great utility for the school administrations of different countries;
(3) Believes that the efficacy of these organisms depends largely on the measure in which they bring together representatives of the school administration, of public opinion, and of parents as well as the representatives of the teaching profession and specialists in the field of education;
(4) Notes with interest that in several countries a place in these higher councils is assigned to members of the different categories of teachers;
(5) Believes that in countries where the administrative organisation permits of them, regional or provincial Councils of Public Instruction may render important services;
(6) Is convinced that here also the value of those councils depends in a large measure on their composition;
(7) Emphasises the special importance of local School Councils or Commissions on the life and development of schools in certain countries;
(8) Believes that it is in the field of extra-curricular activities and in the relations between the schools and the public that local school councils or commissions may be of greatest utility;
(9) Draws the attention of school authorities to the great services to education, which parents' associations, officially recognised or otherwise, can render by their participation in these councils.

The Professional Training of Secondary School Teachers.

The Conference considered that, in nearly all countries secondary education is at the present time the subject of great reforms and sometimes even of complete reorganisation. That it is important to seize this opportunity to further improve the professional and pedagogial preparation properly so called of future secondary school teachers at the same time as their general training;

(1) Particularly draws the attention of the responsible school authorities of this problem;
(2) The Conference recognises the necessity of assuring future secondary school teachers a well developed scientific training in University institutions or in establishments for higher education; consequently recognises that the scientific training necessitates a certain specialization;
(3) But believes that this specialization should not be too premature nor too narrow—that the training of future secondary school teachers should not be limited only to the subjects to be taught—but that it should include in addition:

(*a*) a systematic moral training in the duties of the teacher;
(*b*) a sufficiently developed study of the related subjects;

(*c*) theoretic pedagogical studies, of which it wishes to emphasize the importance—and which should in particular deal with psychology of the adolescent, and with modern methods of control concerning the results of the teaching;

(*d*) a practical training, no less essential, which should be given either in practice schools, or in systematically organised probationary periods;

(4) Expresses the hope that in the training of future secondary school teachers for girls full account shall be taken of the role that their pupils will have to play in the home and that a place shall be given in their training, as in the secondary schools, curricula to home economics, hygiene, child care and parent education;

(5) Hopes that the duration of studies shall be sufficient to permit of conciliation between the demands of the general training and those of the theoretic pedagogical training and of practical training, and that adequate tests shall be provided so that students, without the natural qualities which are essential, may be eliminated before they proceed to the final certificate;

(6) Recommends that in the procedures for appointment account should be taken not only of the theoretic knowledge of the new teacher, but particularly of his character and his professional aptitudes;

(7) Draws the special attention of school authorities to the need of granting facilities to teachers already in posts to improve their professional status.

The Professional Training of Elementary School Teachers.

I

The Conference, considering that the present economic and social conditions, and the development of knowledge have made the task of elementary school teachers much more difficult and more complex ; that in the work of education, it is the personality of the teacher which is the decisive factor, and that, consequently, the problem of the professional training of future teachers assumes great importance ; that, in connection with this training, it is necessary to take full account not only of general and pedagogical knowledge properly so called, but also and especially of moral values; is glad to see that, in nearly all countries, this question of the preparation of elementary school teachers occupies a foremost place in the thought of school authorities.

II

While bearing in mind the differences of training imposed in the different countries by historic, geographic, economic and social conditions, the Conference notes that there is a current of opinion in favour of training elementary school teachers in Universities or in University Institutes of Education, or in Teachers' Colleges, after the completion of secondary school studies.

III

The Conference expresses the wish, that the age of admission to the teaching profession, and consequently, that the age of admission to training centres, should be such that the young teacher, before entering upon his duties, shall have acquired a sufficient moral and intellectual maturity, and a deep consciousness of the importance of his task and of his responsibilities ; that the selection of candidates should not depend solely on knowledge acquired, but that moral, intellectual and physical aptitudes should be seriously taken into account ; that the studies of future elementary school teachers should be free, or that, at any rate, scholarships should be awarded to meritorious but necessitous candidates.

IV

The Conference believes, that the professional and pedagogical training properly so called should be given in addition to a good general culture ; that, consequently, the duration of studies should be such that the pupils shall be assured, without overworking, both a general culture and a sufficient professional training ; that, nevertheless, it is possible to give this general culture first and to leave to the training centres (Universities, Faculties of Education, University Institutes of Education, Academies or Teachers' Colleges, Training Colleges or Normal Schools) only the professional training, at least in countries where it is not deemed possible to assure the whole of the general culture and the pedagogical training in the same school.

V

The Conference believes that, in view of the professional training of future elementary school teachers, the curricula and the time-tables should include not only the theoretical study of education and of the auxiliary sciences, but also serious practical training ; that a place should also be given to those economic and artistic disciplines in which the elementary school teachers must later initiate the pupils entrusted to their care, either in schools or in organisations of post school education: and that in addition account should be taken of the important role of physical culture in training the personality; hopes that the professional training (pedagogical, social and practical) of future elementary school teachers shall be inspired by the principles underlying the most progressive thought in education, and shall reserve a sufficient place to individual research, and considers that the professional training should be of such a nature that an intimate contact between future teachers and the populations they will have to teach, especially in rural districts, may be assured ; that particular importance shall be accorded to the model schools annexed, and that these shall include rural schools as well as urban schools.

VI

The Conference believes that the training of urban teachers and of rural teachers, where it is deemed necessary to differentiate, should be of the same level and should confer the same status ; notices moreover that, in several countries, future elementary school teachers, in addition to their general professional training, specialise in certain particular disciplines which they will afterwards teach, at least to the older pupils of the elementary schools.

VII

The Conference believes that the young teachers should not be permanently appointed until they have completed a sufficiently long period of probation, rationally organised and properly controlled ; expresses the hope that refresher courses for teachers actively engaged in teaching shall be generalised and become a permanent institution.

Miscellany

CONCENTRATION OF POPULATION IN ENGLAND

The growth and arrangement of population within Great Britain has been spread over a far longer period than in the other English-speaking lands, and hence the present distribution is influenced to a much greater extent by past conditions. Also from about 1750 to 1850 there was a very marked accumulation of population on several of the more important coalfields which has had no parallel in the other countries ; and these msases of population still influence the distribution very greatly though the pre-eminent importance of the coalfields in this respect is a thing of the past.

There is an area of marked concentration of population in the form of a zone extending diagonally across England from south-east to north-west. The south-eastern third of this zone is occupied by the London conurbation and its satellite towns as far as the coast. The north-western end contains the great conurbations of South Lancashire and West Yorkshire. The intermediate sections include the Birmingham district, the clusters of towns in the middle and upper Trent Valley, and a large number of other urban areas. In the last intercensal period (1921-31), three-fourths of the increase of population of Great Britain was in this zone. Nearly all the rest of the island showed a relative decrease of population, interrupted only by two small urban areas which showed a relative increase ; while to east and west, and north and south, of the zone of concentration there were areas of absolute decrease of population.

This zone across England covers approximately 18,000 square miles. or about a fifth of the area of Great Britain. And it had in 1921, 56 per cent. of the total population, a proportion which rose to 58 per cent. in 1931, when its population numbered 25,805,915.

These recent movements of population indicate that we are nearing the end of the "pioneering" period of emigration which was so characteristic of most of the nineteenth century. That was a movement from relatively densely peopled countries to thinly peopled and fertile regions. Now the trend is from the areas of relatively low density to the already thickly inhabited areas of concentration—a complete reversal of the trends of last century. The causes of the change are complex ; and here I venture to list only the following as among the chief:

1. The increasing mechanization of agriculture and the resulting reduction in the number of workers engaged in it.
2. The urbanization of many formerly rural occupations ; the change from handicraft to factory work is unusually also a shift from a rural area towards an urban centre.
3. The improvement in the yield of crops and animals, which checks the tendency to extend the area of agricultural land and may soon lead to a reduction of the areas under cultivation.
4. The check to the increase of population, and so to the demand for increase in food-supplies.
5. The natural gregariousness of mankind.—C. B. Fawcett in *Population* (London).

Benoy Kumar Sarkar

COMPULSORY MANUAL LABOUR IN GERMANY

Labour Service (*Arbeitsdienst*) was declared compulsory for all young Germans of both sexes in June 1935. The Service, which lasts six months, begins at the earliest on completion of the 18th year and ends at the latest on completion of the 25th year, voluntary entry at an earlier point of time being allowed. Simultaneously, the total strength of the Reich's Labour Service has been fixed at 200,000 on an average.

Labour Service is sharply to be distinguished from military service and is not to be confounded with it. Whereas military training is the chief feature of the military service, the task of the Labour Service is to awaken in young people the consciousness of political and social responsibility. The tasks the Labour Service has set before itself are first and foremost educational. The work done by the Labour Service does not therefore enter into competition with trade in general.

The Labour Service devotes itself to the execution of schemes of "public utility." Its sphere of practical activity lies in land cultivation, forest work, road making and in both town and country settlement work. Everywhere the grey-green armies of Labour men, armed with spades and hoes, are to be found in their attack on moor and barren land, at storm tide and high water work, which, although of great economic use, is scarcely likely to attract private undertakings on account of its want of immediate lucrativeness. Whilst acquiring new land for settlement, for instance, the Labour Service extends its activities to even digging out the foundation ditches for buildings which are to be erected. Then the Labour Service men quit the field and they are replaced by workmen to whose share falls an abundance of remunerative orders.

The Labour Service has effected an increment of German land to the amount of 30 million RM. a year. But that is only a fraction of what it will still be able to attain in the future. For, in Germany's total surface of 46.8 Mill. hectares (one ha=2½ acres) cultivated land only occupies about 25.5 Mill. ha. By turning all possibilities to account the agricultural returns could be increased by about 2 milliards a year. But these gains are only regarded us subsidiary advantages of compulsory Labour Service, the principal aim being the training of young men and women in fellowship with the working classes by habits of manual labour.

BENOY KUMAR SARKAR

GERMAN EMPLOYERS AND EMPLOYEES TODAY

All employers and emyloyees in Germany are now organized along vocational lines into the Employers' Corporation (*Gewerbliche Wirtschaft*) and the German Labour Front (*Deutsche Arbeitsfront*).

The Employers' Corporation comprises all employers, except those already belonging to the Food Corporation, (*Reichsnaehrstand*). It is organized into (1) the Chambers of Handicraft, Industry and Commerce (which are "public" in character), and (2) the private organisations of the various trades and industries. The "Chambers" represent all the trades and industries domiciled in their respective districts, and there is also one representing the trades and industries of the country as a whole. The private organisations comprise national as well as district federations, and there are also many of a purely local character. The six national groups (*Reichs-*

gruppen) now existing are: Handicraft, Commerce, Banking, Insurance, Power Economy, and Industry, the last being subdivided into independent principal groups (*Hauptgruppen*). Membership of the private organisations has now been made compulsory. By the decree issued on November 27th, 1934, all these public and private organisations were brought into close contact, so that there are now chambers of economy (*Wirtschaftskammern*) for each district, together with a national chamber of economy (*Reichswirtschaftskammer*). Within its framework, the central organisation of the chambers of industry and commerce—which, by the decree issued on June 1, 1935, is described as the community of work (*Arbeitsgemeinschaft*)—has been entrusted with the task of representing all German chambers of commerce abroad, and, generally speaking, with that of cultivating the whole of Germany's economic relations with foreign countries.

The leaders (*Leiter*) and deputy leaders of all " Chambers " are nominated by the National Minister of Economy. They alone have the right—in conformity with the principles of leadership—to make formal decisions, whilst the members constitute a consultative council (*Beirat*). Thus the Government alone directs the country's national economy in regard to organisation as well as in other respects.

The German Labour Front was founded in May, 1933, immediately after the dissolution of the then existing trade unions (*Gewerkschaften*). Its membership comprises employers and employees, except those organised in the Food Corporation. It consists of a number of national federations of enterprises (*Reichsbetriebsgemeinschaften*) organised on vocational lines. The associations of professional men are members of this body, but administer their own affairs independently. On principle, membership of the G.L.F. is not compulsory. Its aim is to create a genuine bond of union between all Germans, and more particularly—" to safeguard industrial peace by ensuring that employers correctly appreciate the just claims of the employees and that employees probably understand the conditions and possibilities to which the working of the undertaking concerned is subject." Hence it has to reconcile all divergent interests, to relieve as much as possible the public authorities competent to settle any questions of wages or labour conditions, and to supply them with a body of experts and with relevant information.

Under the agreement concluded in March, 1935, the organisation of the Employers' Corporation has joined the G. L. F. in its corporate capacity. This arrangement was made in accordance with a suggestion emanating from Dr. Schacht, the National Minister of Economy who was afraid that the absence of proper co-ordination between the two bodies might lead to diversity in regard to their respective policies on social and economic matters.

In pursuance of the agreement, the G. L. F. has set up eighteen regional chambers of labour (*Arbeitskammern*) and one national chamber of labour (*Reichsarbeitskammer*). In addition, a joint council has been appointed by the two bodies together, called the National Council of Labour and Economy (*Reichsarbeits-und Wirtschaftsrat*), which consists of delegates from both in conformity with a fixed scheme. Its principal task is " to clarify, by joint discussion, social and economic problems of outstanding importance and to prepare the ground in such a manner that the competent authorities can take proper action." At present regional councils of similar nature are in course of formation. As far as possible the Employers' Federation is to be represented on a par with the G. L. F. in all institutions maintained by the latter, so as to ensure a maximum amount of uniformity in all practical matters. This arrangement, however, in no way affects the independence of the two bodies as regards the administration of their internal affairs.

BENOY KUMAR SARKAR

MASARYK'S MIND IN GROWTH *

As professor of philosophy at the Czech University of Prague in old Austria-Hungary, Masaryk utilized his teaching opportunities to expand the intellectual horizon of the Czechs. At that time Czech philosophy, as indeed entire European philosophy, was dominated by German influences. Kant and especially Herbart were its leading lights, and the philosophy of Herbart was in Bohemia a truly official and scholastic philosophy. Masaryk was lukewarm in his appreciation of Kant as the latter's metaphysics and search for abstract laws of thought led to the neglect of their concrete contents. On the other hand, Comte appealed to Masaryk, as the French sociologist occupied himself more with the concrete and with the results of the individual sciences and possessed closer contact with vital realities. Later, Masaryk's distaste for Kant gave way to genuine respect for the latter's strictness and veracity in thought and morals. By that time, however, both Kant and Herbart had long lost their one-time dominance over the world's philosophical speculations. In addition to Comte, Masaryk introduced Hume to the Czechs. Hume's clear and simple style was a chief source of attraction.

In still other ways did Masaryk profoundly influence Czech philosophy and Czech thought generally. In Czechoslovakia he is called the founder of Czech sociology, for he was the first man in Bohemia to concern himself systematically and on a scientific basis with both concrete sociological questions and the methods of sociological study. Besides, Masaryk introduced into the intellectual life of the Czechs a strong and vivid interest in moral problems.

Masaryk took interest in antiquarian researches also, and in this field he was an exponent of objective and unsentimental truth-seeking. In 1886 he had to take the leading part in a controversy about the authenticity of alleged ancient documents (*Kraluv Dvur* and *Zelen Hora*) and mercilessly proved them to be forgeries dating as they did from as late a time as the beginning of the nineteenth century. Masaryk and his collaborators in the manuscripts dispute had indeed to endure the reproach to the effect that they were robbing their nation of a beautiful delusion such as had been a source of strength to it in its difficult political struggles. Masaryk is to-day remembered as the votary of truth who enabled the Czechs to see the past of their nation in its real light and freed them from unhealthy romantic and sentimental conceptions as to the beginnings of their history.

As a student of Czech history, Masaryk came to the conclusion that the sense of that history was to be seen in the humanitarian ideals proclaimed not only by the great religious movement started by John Huss but also by the leaders of the Czech intellectual reawakening in the nineteenth century. Masaryk also desired at the same time that the Czechs should cultivate fraternal humanity in practical fashion, that is, that they should see an equal in every man, that they should work effectively in the spirit of social fraternity, and that they should do away with the survivals of old social and class inequality. This philosophy of Masaryk's made a profound impression upon the educated classes of the Czechs. To a certain extent we are reminded of our own Vivekananda's social messages (1893-1902).

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* Based on materials furnished by Dr. Kamil Krofta of Prague. See also the papers on Masaryk as thinker and philosopher by J. B. Kozak and Iwan Lapschin in *La Philosophie Tchechoslovaque Contemporaine* (Prague, 1935).

Masaryk rejected the motto of learning for learning's sake, and declared the task of learning to be to serve life. He thus proceeded quite naturally from learning to politics, as the science or philosophy of the practical.

In one of his speeches in the Vienna Reichstag (1892) we read a bit of his political philosophy. "We want, in brief," he cried excitedly to the Austrian (German) members, "independence and self-determination for the Czech nation, we want to live a complete national life of our own. In the eyes of the governing circles in Austria, and especially the 'Germans,' we are a tiny nation which, in the worst case, can be endured and to which one or two concessions can be made. But that we who are by no means the smallest of nations wish to live politically and culturally, as fully and energetically as a great nation, as the 'Germans' in Austria, this the 'Germans' refuse to understand......It is shortsightedness if they do not realize that our nation has had an independent culture of its own, that it has done much for humanity, for the Austrian State and for all nations, and still does much, and that this nation, remembering its great past wishes now to live its own life once more in full as an independent nation, and once again to accomplish great things."

Although again and again Masaryk proclaimed Czech "state rights" that is, political independence "within the framework of the Habsburg Empire" ("home rule") as the ultimate aim of Czech policy, he always warned his compatriots not to expect the fulfilment of their political aspirations from some world convulsion, but to allow in realistic fashion for the continued existence of Austria. Not believing in the possibility of a completely independent Czech State in modern Europe, he consoled himself and his nation with the idea that political and state life did not possess the importance for the nation as was often ascribed to it, that political independence in itself did not save and preserve nations but that their salvation lay in moral forces and enlightenment (*The Czech Question*, 1894). This position of Masaryk's may be compared somewhat to Rabindranath Tagore's in the *Swadeshi Samaj* (1904), in which the indigenous "society" is posed against the "state."

It was not until the year 1900 when Masaryk founded a political party of his own under the title of the Czech Popular Party that he arrived at a clear formulation of his views in this matter. Both in the programme of that party and in the contemporary utterances of Masaryk the conviction is openly and emphatically expressed that in the conditions then existing no hope was to be entertained of a restoration of the one time complete independence of the Czech lands and of a revival of the old historical Czech State. At the same time the need was expressed of safeguarding cultural and national independence by the greatest possible measure of political independence ("home rule").

The subordination of historical State rights to "natural rights" as proclaimed by Masaryk had undoubtedly a great educative significance for his nation. Many of his compatriots thought that the political independence of their nation and its future fate depended upon ancient privileges, diplomas and rescripts issued by alien and hated rulers or upon the thin thread of a dubious legal continuity. But people found great consolation and relief in the new doctrine enunciated by Masaryk, namely, that the Czech nation could and ought to deduce its right to State independence from the great things it had accomplished and was accomplishing and from what it could and desired to accomplish, from its own strong will and from its natural requirements. While the upholders of historical State rights shrank from every, even inevitable and justifiable breach of legal continuity with the past, and easily succumbed to defeatism, the doctrine of natural rights as inculcated by Masaryk inspired the Czechs with virile faith in itself and in its powers.

The subsequent transformation of Masaryk's ideas may be seen in his book available in English as the *Making of a State* (1927).*

BENOYKUMAR SARKAR

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* Sarkar : *The Politics of Boundaries* (Calcutta, 1926).

Reviews and Notices of Books

"**Hume's Theory of The Understanding**;" by Ralph W. Church, D.Phil. (Oxon.), Assistant Professor of Philosophy in Cornell University, (George Allen and Unwin, Ltd.), price 7*s*. 6*d*. net.

The work is a valuable addition to the growing volume of literature on Hume's philosophy and will repay careful study. It is divided into five chapters which deal successively with "The Elements of this (Hume's) Philosophy" (Ch. I), "The Critical Analysis of Causation And Substance" (Ch. II), "Causal Inference" (Ch. III), "Belief In Substance" (Ch. IV), "Knowledge And Belief" (Ch. V). There are besides an Appendix entitled "Hume's Atomism In Philosophy," an Introduction and a Preface.

The Introduction is more than a mere introduction. It is a résumé of the whole work and sums up the author's findings in a short compass.

The work is a close text study of Hume's celebrated "Treatise" and is in the nature of an explanatory and critical commentary on Hume's great work. In this respect while it agrees with the general run of commentaries as they are conceived and written in the West, it shows a marked contrast to what a commentary usually stands for and signifies in Indian philosophical literature. An Indian commentator not only expounds and explains the text, but also usually belongs to the same school of thought. His exigesis is thus seldom anything else than a defence and a vindication of the views of the original he expounds. But in the present work, and, we may add, also in other similar works in the West such as N. K. Smith's commentary on Kant's *Critique* we have both exposition and criticism—a procedure which no doubt conduces to greater freedom of treatment but is not without the risk of a superficial estimate of the issues and a too shallow criticism without going fully into the problems in all their aspects. It is however a special merit of the present work that it avoids these pitfalls and maintains throughout a high standard of discriminating judgment and sound criticism where criticism is really called for.

The author's principal findings as summarised in the Introduction are as follows :—

(1) The common suggestion that Hume's philosophy is negative merely and that his "total scepticism" derives exclusively from his views about impressions and ideas, is a misunderstanding of Hume's real views. Hume's theories of causal inference and belief in substance and his *logical* arguments in the analysis of causation show that his main views are independent of his chief *psychological* dogma.

(2) With the exception of unassociated fancies and "perfect ideas," the so-called "elements," into which Hume resolves his philosophy, "do not occur in isolation thereafter to be made into perceptions, but rather in the relationship which is the gentle force of association." This force of association consists in the natural relations of resemblance, contiguity and cause and effect.

(3) "Natural relations" are not "philosophical relations." Resemblance is not a qualifying predicate. In perceptions resembling in a certain respect, the resemblance is not distinguishable from the

qualitatively identical but numerically repeated respect itself. Hence relations of comparison or resemblances as philosophical relations are not extrinsic connections at all.

(4) But resemblance is also a "natural relation." As such it is a principle of "union" or "cohesion," "the natural and connecting factor" being the "gentle force that connects (in certain respects) the qualitatively identical experiences."

(5) " Hume's chief innovation in the associationist theory is his inclusion of cause and effect among the natural relations, or modes of association."

(6) Since Hume connects his sceptical analysis of this causal relation with his " discovery of an impression of necessity in the felt determination of certain habits or customs in imagination," the assertion that Hume's conception of experience is atomistic *merely* is obviously without foundation. Every normal mature experience is a lively idea associated with an impression, *i.e.*, a belief which varies in force between the extremes of proof and mere chance. Atomistic impressions, *i.e.*, mere fancies, occur only at the extreme of chance. Ordinarily ideas occur in the synthesis in habit in which belief consists, *i.e.*, as perceptions.

(7) But how do we distinguish the perceptions constituting the mind from those which are believed to be independent of the self, *i.e.*, to be objective? Hume's answer briefly is that the former, besides being associated by resemblance, are connected by the natural relation of cause and effect and are thus transitive or expectant, while the "constant and coherent impressions and ideas" constituting "the systems that are perceived bodies are associated by the natural relation of resemblance." Thus, within experience perceptions "felt as wholly actual and self-comprised " will be " the appearances of perceived bodies," while "perceptions of the self will be at once mnemonic and expectant."

(8) That this is not total scepticism is obvious from the fact that Hume's understanding is not a " pure understanding " divorced from imagination and uninfluenced by habit or custom, but an understanding, which, though unable to yield absolute certainty, yet consists of habits of inference and so determines us to infer by natural force even as nature determines us to breathe or feel. " The general structure of these habits, formulated in rules by which to judge of causes and effects, is for Hume the logic of the actual understanding."

Of the criticisms of Hume's philosophy which are interwoven in the mainly expository treatment, some are very suggestive and deserve to be briefly noticed. Hume's assumption that ideas and impressions repeat themselves, the author rightly points out (pp. 53-54), is inconsistent with Hume's views that " perceptions are 'perishing existences.' " Nor is a distinction between existence and essence open to Hume as a way of escape from this inconsistency, "for in his view the existence of a perception is one with its character " (pp. 53-54). Hume's assertion of " unknown causes," especially his view " that impressions arise in the soul from unknown causes," is similarly exposed as an inconsistency (p. 174) that is beyond repair. " What could be the content of such a belief ? " asks the author in a very suggestive question. " Only our perceptions themselves it would seem; and they are certainly not unknown." Secondly, "these causes, as unknown, would have to be of a nature quite different from that of association. That being so, Hume's theory of causation and causal inference cannot claim to be adequate to at least one of his assumptions." The Appendix which expounds " Hume's Atomism in Philosophy " similarly contains an acute criticism of Bradley's theory of terms and relations. Says the author (p. 230), "To acknowledge that terms require relations and that relations require terms in (is ?) so far to know only that: it is not to know, in any particular case, that there is a necessary relation between a particular relation and a certain pair of terms. It is, therefore, not known *a priori* that to change the relation in a given case is to change in quality the terms that existed before the change in relation" (p. 230). Bradley, it appears to us, did not take either relations or terms as abstract universals and so the criticism seems to us to be wide of the mark. It does however suggest an instructive line of thought which deserves to be more carefully considered.

The author's main finding may be stated in the author's own words as follows. "The fact that Hume's dictum implies that isolated terms and relations *may* occur, is not the fact that isolated impressions and ideas normally do so occur in his view." "It is thus in the synthesis made out in Part III that the analysis of Part I is to be viewed" (pp. 230-31).

The author is to be congratulated on his successful presentation of the really important issues of Hume's philosophy. His work is undoubtedly of great value and will be, we hope, very useful both to the researcher and the teacher in philosophy.

S. K. M.

Readers' Forum

[*Our readers' guide to good books reproduced from the writings of various authorities.*]

Some Relations between Political and Economic Theory, by G. D. H. Cole. 8vo. 4*s.* 6*d. net.*

Both the political and economic theories which are most widely accepted in academic circles to-day got their general "shape" at a time when political and economic practices were very unlike the practices which these theories are now called upon to interpret. This essay is meant to provide some small contribution towards the necessary reshaping, and, above all, towards the bringing together again of two branches of social theory which the conditions of the nineteenth century caused to drift far apart.

"Mr. Cole has written a very readable little essay in which he tries to show that politics and economics are closely allied, and that they change together in different epochs. He deals in historical succession with Absolutists, with Hegel a little unsatisfactorily, with Utilitarianism well, and with Marx admirably."

Songs of Mirabai, translated from the original Hindi by R. C. Tandan. Hindi Mandir, Allahabad, 1934, pp. 72. Price Re. 1.

In this booklet we get fifty songs, attributed to the authorship of the celebrated lady-devotee, Mîrâ-Bâi, done from the original Hindi into English by Mr. R. C. Tandan. Although the name of Mîrâ, 'whose Lord was Giridhar Nâgar,' is too popular a word in Northern and Western India, an authentic version of the life-story of this ascetic-queen of Chitore, who belonged to the former half of the sixteenth century, has not yet been drawn up. Mr. Tandan, however, indicates, in the Introduction what bare outlines of her true biography have been obtained by modern researchers in the field. Again, the genuineness of all the songs that pass by the name of Mîrâ is open to question, but if these fifty songs prove to be genuine, Mr. Tandan's labours are sure to be rewarded. His translation is not only careful but aims at preserving, as far as possible, the poetry of the original songs. In the last six pages some notes on technical terms, and an index to the first lines of the songs have been added.

Europe since 1870, by Preston William Slosson. Foreword by James T. Shotwell. 18*s.*

Here is a political and diplomatic history of Europe from the Franco-Prussian War to the present day which is neither narrowly political nor narrowly European. It regards politics as including not only national political development and international diplomacy but also the economic and cultural causes and results of major political events. The narrative strays abroad into Asia, Africa and America as often as important European interests extend into the wider world.

Professor T. Shotwell writes: "The field surveyed by this volume is one to which historians will turn for many centuries to come....The book explores with sympathetic insight the quiet years of peace which make pre-war Europe seem now so far-off and unreal, and traces the shaping and re-shaping of the issues of the post-war period with a growing sense of distance from 1918, and a growing emphasis upon those problems which mark the beginning of a new era....I should say that Professor Slosson has produced the best book on the history of Europe since 1870 that has been written. Some of the chapters are far beyond anything in the text-book field that I have read."

Zaharoff, the Armaments King, by Robert Neumann. *Allen and Unwin.* 10*s.* 6*d.*

Students of the English Press will remember that, after the famous Mr. Rickett's Abyssinian concession had been disclosed, the English Press, characteristically, at once busied itself as much with his private life as with the public importance of his ill-timed enterprise. There was, characteristically, a parallel in the publication of this important book in English translation early last month: it was "gutted" to provide a "romantic" love story. It deserved, and will eventually get, a better fate. For it is a painstaking and most carefully documented study of that most astonishing figure of modern times, Sir Basil Zaharoff, G.B.E., Chevalier Grande Croix de la Légion d'Honneur. Some of the documents are from the Old Bailey and some from the Red Archives.

Ourselves

[I. The Passing of His Majesty King George V.—II. The Late Sir John Woodroffe.—III. The Late Professor A. C. Woolner.—IV. The Late Mr. K. K. Chanda.—V. Annual Convocation.—VI. Controller of Examinations.—VII. University Inspector of Colleges.—VIII. Curator of the University Museum.—IX. Fellows of the University.—X. Senate's Representatives on the Syndicate.—XI. A New Ph.D.—XII. Congress of the Universities of the British Empire.—XIII. Eleventh Annual Meeting of the Inter-University Board.—XIV. Devendranath Gangopadhyay Medal.—XV. Foundation Day Commemoration.—XVI. Bengal Education Week.]

I. The Passing of His Majesty King George V.

The dawn of January 21 broke in India with the disquieting news that the illness of our beloved Sovereign, His Majesty King George V, had taken a turn for the worse, and an hour later Calcutta was astounded to learn that His Majesty was no more. It was only the other day that we celebrated the Silver Jubilee of His late Majesty's accession to the throne and we could hardly imagine at the time that we would so soon have to face a great calamity, the greatest that could ever befall a nation. We mourn the loss of a great king who had graciously forged a link of happy association with this University. Dead though His Majesty be, he will live in our minds as long as his illustrious name graces the Rôll of Honorary Doctors of this University, as long as the Chair of Philosophy which bears his name endures and the marble hall of the Darbhanga Buildings reflects the emblazoned message of Hope which His Majesty was graciously pleased to pronounce in reply to the Address which this University presented to him in January, 1912. Associated as this University is with three generations of the Royal House, our grief is all the more poignant, and we respectfully tender our humble and most loyal commiseration to our new sovereign His Majesty King Edward VIII and to Her Majesty the Queen Mother and the Royal House of Windsor in their profound grief.

The Senate at a Special Meeting held on January 25 passed a Resolution of Condolence at the death of His Majesty King George V. Our Vice-Chancellor, Mr. Syamaprasad Mookerjee, in moving the Resolution, said :

" We have assembled here to-day at this special meeting of the Senate to express our deepest sorrow at the sudden demise of His Majesty King George V, Emperor of India. His late Majesty was a pattern of the kingly qualities and virtues which marked him out as a great Sovereign, a firm believer in constitutional government,—one to whom nothing was dearer than the happiness and welfare of the millions of his subjects throughout the Empire. Occupying the throne, as he did, during a period of world-wide disturbances which witnessed revolutionary changes in the constitution of kingdoms and empires, he was one of the few monarchs who not only maintained their royal position but deepened it in the hearts of their subjects irrespective of race, colour or religion. He succeeded in doing this because, among other things, he was a great king and a good man whose simplicity of habits and character and nobility of soul made him universally loved and respected.

" This University had the proud and the unique privilege of conferring on His late Majesty an honorary degree in the Faculty of Law when he visited this country as Prince of Wales, a privilege which we were also allowed to exercise during the visits of his august father, the late King Edward VII, and of his beloved son, our present King-Emperor His Majesty King Edward VIII. We were also graciously permitted to present to His late Majesty and his Royal Consort a loyal address at the time of their Imperial visit to India. The reply which His Majesty gave has been inscribed in letters of gold and permanently adorns our hall. In this memorable reply he gave to India the watchword of Hope. The cause of education, said His Majesty, would ever remain very close to his heart. He reminded us in unforgetful language of the manifold functions of a University in the fields of Teaching and Research and in building up the character of the youths of the country. He expressed his wish that there might spread over the land a network of schools and colleges, from which would go forth loyal and manly and useful citizens, able to hold their own in industries and agriculture and all the vocations in life. He further expressed his wish that the homes of his Indian subjects might be brightened and their labour sweetened by the spread of knowledge, with all that follows in its train—a higher level of thought, of comfort and of health.

" We, the members of the University of Calcutta, mourn the loss of our beloved sovereign with the rest of the Empire. We can show our devotion and respect to his sacred memory in no better way than by carrying into execution the ideals of progress and expansion so nobly emphasised by His late Majesty.

"I should now place before the House the resolution which has been proposed by the Syndicate, conveying to His Majesty King Edward VIII our loyal devotion to the Throne and expressing our deepest sympathy with the King-Emperor and the Queen Mother in their overpowering grief, a grief which is shared by the whole of the British Empire and by the entire civilised world."

The resolution was as follows:—

"That the University of Calcutta have received with the deepest sorrow the sad news of the demise of His late Majesty King George V, Emperor of India, and they desire to express their profound sense of the loss which they in common with all the people of India have sustained thereby. They venture to approach His Majesty the present King-Emperor and Her Majesty the Queen Mother with a humble expression of their deep sympathy for the Royal House in their present bereavement and of their loyal attachment to the Throne."

The resolution was carried in silence, all standing.

* * *

II. THE LATE SIR JOHN WOODROFFE

By the death of Sir John G. Woodroffe India has lost one of that rare type of Europeans who have shown profound veneration for her culture and Shastric injunctions. He was a distinguished judge of the Calcutta High Court, a Fellow of this University for several years before retiring from the Bench, a great jurist and a voluminous writer on the Tantra literature of India. He was also associated with this University as one of its Tagore Law Professors and his lectures on the Law relating to Injunctions and Receivers in British India were characterised by keen judicial sense and scholarship.

The Senate of this University, at their annual meeting held on January 25, passed a Resolution of Condolence at the death of this great savant. In moving the resolution our Vice-Chancellor, Mr. Syamaprasad Mookerjee, said:

"Before we proceed to the ordinary business of the day it is my painful duty to bring to your notice the death in England of a former colleague of ours, Sir John Woodroffe. Sir John was a member of the Senate for several years and also one of our distinguished Tagore Professors of Law. For many years he was connected with the Calcutta High Court and he adorned the Bench for nearly 20 years. Upon all the spheres of activity he brought to bear his outstanding ability, his great learning and his untiring labours. Valuable though undoubtedly his work was as a Judge and an exponent of legal principles, he is entitled to our permanent remembrance and gratitude for the devotion and thoroughness with which he studied and propounded some aspects of Indian culture and civilisation, for which he entertained a genuine and passionate love. A man of wide culture and broad imagination and sympathies, a true gentleman, he will always be remembered as a sincere friend of Indian aspirations. As members of a great seat of learning, we pay our tribute of respect to the memory of Sir John Woodroffe as one who, though a foreigner, truly understood and expounded the spirit and mind of India which he served with unexampled loyalty and devotion.

"I propose that this House do record a resolution of condolence at his death and the same be carried, all members standing in solemn silence."

* * *

III. THE LATE PROF. A. C. WOOLNER

It is with a heavy heart that we have to record the death of Professor A. C. Woolner, Vice-Chancellor, Punjab University. Although the late Professor held his appointment outside Bengal, he had made himself well known in every Province of India by his linguistic researches. He was a distinguished Prakrit scholar. Some of his works, such as the English translations of the dramas of Bhāsa, his *Introduction to Prakrit* and his *Asokan Text and Glossary*, bear ample testimony to his erudition. He was connected with this University as an Examiner and was latterly the Chairman of the Inter-University Board, India. His death will be mourned by scholars and University men alike.

* * *

IV. THE LATE MR. K. K. CHANDA

We are deeply grieved to record the death from heart-failure of Mr. Kamini Kumar Chanda, ex-M.L.A., and ex-Member of the Imperial and local Councils. He was a Fellow of this University from 1918 to 1928 and was the first non-official Chairman of the Silchar Municipality, which post he had held for 15 years. He will also be remembered as an astute lawyer and a great social worker. Deepest sympathy will be felt for his son, Mr. Apurba Kumar Chanda, M.A., I.E.S., a Fellow of this University, in his great bereavement.

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V. ANNUAL CONVOCATION

The Annual Convocation of the Senate for conferring degrees will come off on the 22nd February 1936.

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VI. CONTROLLER OF EXAMINATIONS

We congratulate Dr. Benodebihari Dutt, M.A., B.L., Ph.D., on his appointment as Controller of Examinations. Dr. Dutt joined this University as Assistant Controller of Examinations in 1928. He has been officiating as Controller since the death of the late Rai

Bahadur N. Sen and had acted four times as such previously. Dr. Dutt has a distinguished record as a scholar and he posseses great experience of the post to which he has now been appointed.

* * *

VII. UNIVERSITY INSPECTOR OF COLLEGES

We are glad to announce that the term of appointment of Dr. Harendracoomar Mookerjee, M.A., Ph.D., as University Inspector of Colleges, which would expire on the 30th January, 1936, has been extended up to the 30th September 1936.

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VIII. CURATOR OF THE UNIVERSITY MUSEUM

We congratulate Mr. Devaprasad Ghosh, Post-Graduate Lecturer in Ancient Indian History and Culture, on his appointment as curator of the Asutosh Museum of Indian Art, Calcutta University, to be located in the Western Hall, Senate House.

Mr. Ghosh took a First Class in Ancient Indian History and Culture in the M.A. Examination of this University in 1925, with Fine Arts as his special subject. He was also awarded a Premchand Roychand Studentship, a Mouat Medal, and a Griffith Memorial Prize and was subsequently elected to a University Research Scholarship and a Post-Graduate Research Fellowship. His papers on Indian and Indonesian Art have been highly spoken of both by Indian and European savants and some of them have been translated and reproduced in foreign journals.

* * *

IX. FELLOWS OF THE UNIVERSITY

The undermentioned gentlemen have been renominated by His Excellency the Chancellor to be Ordinary Fellows of the University :—

Sir Kedarnath Das, Kt., C.I.E., M.D., F.C.O.G.
Prof. Subodhchandra Mahalanobis, B.Sc., F.R.S.E.
Surendranath Mallik, Esq., C.I.E., M.A., B.L.

We further understand that His Excellency the Chancellor has been pleased to nominate Mr. Praphullachandra Ghosh, M.A., to be an Ordinry Fellow of this University *vice* Dr. Srikumar Banerji, M.A., Ph.D., resigned.

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X. SENATE'S REPRESENTATIVES ON THE SYNDICATE

The following gentlemen have been duly elected, at the Annual Meeting of the Senate held on the 25th January, 1936, to represent the Senate on the Syndicate for the year 1936-37:—

1. Bhupatimohan Sen, Esq., M.A., M.Sc., Principal, Presidency College, Calcutta.
2. Charuchandra Biswas, Esq., C.I.E., M.A., B.L.
3. Susilkumar Mukherjee, Esq., L.M.S. (Cal.), D.O. (Oxon.), D.O.M.S. (Lond.), F.R.C.S. (Edin.), F.S.M.F. (Bengal).
4. Rev. Fr. M. Vermeire, S. J.

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XI. A NEW PH.D.

We congratulate Mr. Nareschandra Ray, M.A., on his being admitted to the Degree of Doctor of Philosophy of this University. Dr. Ray's thesis, entitled "Rural Self-Government in Bengal," was adjudicated upon by a Board of Examiners consisting of the Rt. Hon'ble Major C. R. Attlee, M.P., Prof. Harold J. Laski and Prof. J. P. Niyogi.

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XII. CONGRESS OF THE UNIVERSITIES OF THE BRITISH EMPIRE

The quinquennial Congress of the Universities of the British Empire will be held at Cambridge from the 13th to the 17th July, 1936. The following gentlemen have been appointed Delegates to represent this University on the Congress:—

1. Syamaprasad Mookerjee, Esq., M.A., B.L., Barrister-at-Law, M.L.C., Vice-Chancellor.
2. Bidhanchandra Roy, Esq., B.A., M.D., F.R.C.S. (Eng.), M.R.C.P. (Lond.), F.S.M.F. (Bengal).
3. Prof. Sisirkumar Mitra, D.Sc.
4. Sir William Ewart Greaves, Kt., M.A., D.L.

We understand that on the suggestion of our Vice-Chancellor the following subjects have been approved by this University for discussion at the ensuing Congress:—

(1) State Control and Universities—particularly in relation to grants.

(2) Careers for University students.

(3) Interchange of Professors among Universities of the Empire.

(4) Universities and Secondary Education—particularly in relation to training of teachers.

(5) Availability to Indian Universities of Scholarships and Fellowships awarded in United Kingdom and Universities of the Empire.

(6) Student Health and Universities.

It is further understood that the list has been forwarded to the Secretary, Universities Bureau of the British Empire, and that the High Commissioner for India has been addressed on the subject.

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XIII. Eleventh Annual Meeting of the Inter-University Board

The eleventh Annual Meeting of the Inter-University Board, India, will be held at Aligarh from the 24th to the 26th February, 1936. The following subjects have been suggested by the University for consideration at the meeting:—

1. In order to effect a closer contact between the University and the colleges and schools, it is desirable that selected teachers of the University should deliver popular public lectures in these institutions in their own subjects—preferably in Vernacular. The services of college teachers should be also utilised for lectures in schools.

2. To consider the desirability of establishing a Central School for Nautical and Aeronautical instruction in India and of instituting a course of studies in these subjects in the University curriculum.

3. To consider the desirability of approaching Government for taking necessary steps, either by legislation or otherwise, so that every Cinema should reserve at least one day in the month for the display of suitable health and educational films for the benefit of students.

4. Possibilities of effective co-ordination between Universities and Industrial concerns in India with a view to—

(*i*) securing facilities for practical training and research for selected candidates to be selected by the Universities, and

(*ii*) making available to those concerned expert advice and help in solving their problems and difficulties.

5. Desirability of addressing the Government of India urging upon them the immediate necessity of securing for Indian students (who are granted foreign scholarships or Fellowships by the different Universities) definite number of seats (without premium) in the different industrial concerns of the various countries from which supplies are purchased by India, by making suitable conditions at the time of giving contracts.

6. Desirability of instituting a Degree or Diploma in Pharmaceutical Chemistry and of moving the Government of India to take steps so that only persons possessing such degree or diploma in Pharmaceutical Chemistry or a Master's degree in Chemistry (Pure or Applied) or any other higher qualifications might be appointed as Pharmaceutical Chemists in any manufacturing firm.

7. In addition to the courses of studies leading to the Diploma or Degree in Teaching, every University should institute short-term and vacation courses for the training of teachers of Secondary Schools.

8. To consider the steps to be taken to give effect to the following resolution passed at the Third Conference of Indian Universities held in March, 1934:—

"XV. That in addition to technological courses of degree and post-graduate standards, Universities should institute or recognise by grant of diploma or certificate technological courses of a predominantly practical character.

These courses should be open to those who have passed the University Entrance Examination."

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XIV. DEVENDRANATH GANGOPADHYAY MEDAL

We understand that the Syndicate have accepted with thanks the offer of Mr. Devendranath Ganguly who has proposed to make a donation of Rs. 2,000 for creating an endowment for the annual award of a gold medal on the results of the M.A. and M.Sc. Examinations in Mathematics.

Mr. Ganguly is to be congratulated for his offer which has the great merit of encouraging higher studies in Mathematics.

* * *

XV. FOUNDATION DAY COMMEMORATION

The Foundation Day of the Calcutta University was solemnly observed for the second time on the 30th January last.

It was a magnificent idea of our Vice-Chancellor Mr. Syamaprasad Mookerjee to commemorate the Foundation Day of the University and provide students of all castes, creeds and persuasion with a common meeting ground and an abiding bond of unity.

In last year's function students of the Mufassil colleges were unable to take part, which they did this year. The gathering was, therefore, a representative one, for almost every college in the Mufassil responded to the University's invitation to send a batch of four students and one member of the staff. During their stay in Calcutta they were the guests of several local colleges who treated them most cordially.

Every college had its distinctive banner and thus the gathering was more imposing this year. Accommodations were provided for nearly five thousand young men and women in the enclosure at the Maidan. As usual students were admitted free. At 7-30 in the morning the students of the different colleges with their college banners and in distinctive uniforms assembled at the Presidency College grounds. The Route March commenced at 8 A.M. and the column proceeded to the Stadium through College Street, Wellington Street, Dhurrumtolla Street, Chowringhee Road, Ochterloney Street and Red Road, entering Maidan through the opening in front of the Cenotaph. At 9 A.M. the columns took up their position and formed a solid square in the area marked out, the bands occupying the central tracks. The March Past began at 9-15 A.M. girl students leading. When the March Past was over the Chancellor and the Vice-Chancellor addressed the assembled students as on the previous occasion. The addresses, which are thought-provoking, have been reproduced elsewhere in this issue. Light refreshments were served to the students joining the Route March. The Boy Scouts were also present to help the function.

The Afternoon Programme was more varied this year. There were not only mass gymnastics but indigenous exercises,—Indian Club Drill, Wand Drill, Bratachari Activities, Ambulance Display and Mass Demonstration and physical exercise by girls. The function was concluded with the award of Certificates, Badges, and Blues by the Vice-Chancellor.

The Fellows of the University and College teachers mustered strong and contributed to the success of the ceremony.

The Foundation Day Commemoration was not a meaningless pageant. It will engender among the participants and through them in the greater community of students that spirit of corporate unity, that sense of responsibility, that habit of discipline and that love of duty which alone can win for our province and our country their rightful place in the civilised world.

* * *

XVI. Bengal Education Week

The Bengal Education Week was opened on Friday the 21st January at the Senate House by His Excellency Sir John Anderson. There was a large and distinguished gathering. The Education Week, the first of its kind in the province, was initiated by the Hon. Khan Bahadur Azizul Huque, Minister of Education. About 1,700 delegates representing practically all the secondary schools and colleges of Bengal, attended the function. The object of the Week, it is stated, is to focuss attention on the education problems of Bengal to-day and to show to the teaching profession and the general public the present state of education in the province and the lines on which further progress may be made.

The Exhibition was arranged in the Baker Laboratory. The exhibits were arranged in twenty-one different rooms dealing with technical and industrial education, new education fellowship, geography and hand-work, education and industry, municipality and education, teachers' organisations and after-care of school children. There were also exhibits relating to material aids to teaching, educational hand-work, training of teachers and a class room. There were books and records, publicity posters, exhibits from girls' schools and women's institution, special school exhibits, books and teaching appliances. The school clinic section sought to impress on those who are responsible for the education of school children, the great importance of early detection and diagnosis of signs in them of physical and mental defects in order that remedial measures may be taken by the timely guidance of school clinics. There was also an exhibition of holographs and manuscripts.

The Corporation of Calcutta made various arrangements to acquaint the visitors with the way in which this big metropolis imparts instructions to its young citizens. Clay and different other models, charts, diagrams and teaching equipments used by teachers for imparting lessons in different subjects as well as specimens of handicrafts by pupils had been sent to the Exhibition.

The whole function was a success for which Mr. A. K. Chanda and Mr. K. D. Ghosh deserve credit.

In our last issue we published a poem of Dr. Rabindranath Tagore on Brajendra Nath Seal which was originally composed in Bengali. The English rendering which appeared under the poet's name was done by Dr. Kalidas Nag.

NOTIFICATION

EXTERNAL RESEARCH STUDENTSHIP, EMMANUEL COLLEGE, CAMBRIDGE

The Governing Body of Emmanuel College invite applications for a Research Studentship which will be awarded in July, 1936. The award will be made on evidence submitted by the Candidates, which should in every case include

(1) a birth certificate,
(2) two certificates of good character,
(3) a statement, as precise and full as posssible, of the proposed course of research,
(4) evidence of general ability and of special fitness for the proposed course of research, supported by letters from not more than two professors and other teachers under whom the applicant has studied,
(5) a statement of emoluments or awards, already granted, or likely to be granted, from other bodies or persons, and tenable by the applicant at Cambridge.

Applications (together with this evidence) must be sent to the Master, Emmanuel College, Cambridge, in time to reach him not later than June 30. Preference will be given to Candidates who have already completed one but not more than two years of research. The Studentship may be held by a student already endowed from other sources, if he can shew that further assistance is necessary. The Studentship, which must be held at Emmanuel College, and has a maximum annual value of £150,[1] is awarded and normally held for two years, but may be renewed for a third on the recommendation of a Tutor and of a Professor or other Supervisor or Director of a Laboratory in which the holder of the Studentship is working.

The successful applicant must be admitted by the University of Cambridge as a Research Student[2] and begin residence in October, 1936.

The Studentship is not tenable by a woman or by a graduate of Cambridge University.

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[1] "The Governing Body shall have power to withdraw a part or the whole of the emolument of a Research Student if his financial circumstances shall appear to warrant such withdrawal."—Statutes of Emmanuel College, 29. 5.

[2] Students who have already graduated at another University or are able to give other evidence of special qualifications, are admitted to the University of Cambridge as Research Students on presenting approved evidence of ability to undertake a course of research in any recognised branch of study. The course for the Research Degree (Ph.D.) extends over nine terms (three years). Three terms (one year) of this course may, however, be taken at another University. To obtain the Research Degree at Cambridge, residence for at least six terms (two years) in the University is required. The Candidate must present a Dissertation embodying the results of the research carried out by him during the course. If this Dissertation is approved and the student has completed the residence required, he is qualified to proceed to the Degree. Further particulars of the conditions prescribed by the University will be found in the Student's Hand-book to the University of Cambridge, published annually by the Cambridge University Press.

OUR NEW KING-EMPEROR
HIS MAJESTY KING EDWARD VIII

THE

CALCUTTA REVIEW

MARCH, 1936

RENAISSANCE OF THE EAST

SIR HARI SINGH GOUR, M.A., D.LITT, D.C.L., LL.D.
Vice-Chancellor, Nagpur University

THE roots of modern Europe lie embedded in that great intellectual movement known to the historian as the Renaissance, or more loosely as the Revival of Learning. That period was not set by the hand of the clock nor confined to any measure of time, but nevertheless it marks a distinct change in the human outlook, a marked departure from the old time conformity to traditional faith and authority, and a revolt against the mediaeval conception of life and its lessons. This process, begun with the fall of Constantinople (1453 A.D.), had for its cardinal doctrine the displacement of the dogma, whether of the Church or of the State, by free thought—it was a period of restlessness and revolt against the leading strings of sacerdotal authority, and the hollow pretensions of political philosophy which had thrown round the usurper or the oppressor the halo of divine sanctity expressed in the phrase, then much in vogue, the Divine Right of Kings. The unholy alliance of the Church and the State had reduced man to the abject plight of servitude. The one had robbed him of his soul, the other had captured his body, with the result that both his body and soul had become pledged to the ecclesiastical and secular authorities, who invented their title-deeds to proceed from God, to which one became a witness of the other.

That such brazen-faced charlatanism should have held man athrall for a thousand years is a matter of no surprise, if we cast our glance at a similar spectacle in our own midst even to-day. For do not our Shastras inculcate the very tenets against which all Europe rose up in arms six hundred years ago ; and do we not hug to our bosom the precepts of Manu and Brihaspati as if they were the very breath of Brahma ?

Mediaeval Christianity, like ancient and modern Hinduism, treated this world transitory, and life thereon an impediment to the direct realization of God. The Renaissance treated the world as transitory but looked upon life as no impediment to self-realization. On the other hand, it regarded it as a blessing of which full use would bring forth fuller life and a greater realization of its power, and with it a truer conception of its relation to the universe and its Creator, contact with whom through the medium of the Church was increasingly doubted and in one respect denied, since the renaissant writers had openly proclaimed that the conception of God as a personal being, and man's salvation dependent upon his arbitrary will, were both fabrications of the Church which rested its claim to infallibility and sole vicarage, upon no ground sound or plausible, but upon a distorted version of a Biblical passage which a generation of clerical charlatans had asseverated as the direct revelation of divine command.

This one brick loosened the whole edifice of clerical pretensions, and with it went their reverence and their prestige. Man no longer gaped in wonder as they propounded the grotesque theory of original sin, of the creation of man, of the earth being at once the centre and the apex of the universe, of God being merely an exalted human being carrying on an unequal fight with Satan who as often as not overpowered him, and both cast their nets on man, the one to redeem and the other to damn him ; the one sent his son to proclaim his kingdom, the other numerous false prophets to beguile them. Torn between these two counter-claimants for his allegiance, man had no will of his own to decide between truth and error. His safety lay in faith—" Believe me like a child and question not "—was the advice which the dark ages and mediaeval Europe had accepted both as regards the claim of the Church and that of the State. And when once the mind had yielded to the cult of faith it became impervious to the light of reason.

The nineteenth century marked another step, and gave *coup de grace* to the doctrine of special creation—Charles Darwin's works *Natural Selection*, and *Origin of Species* have probably done more to shake off the lingering allegiance to the orthodox creed than all the declamations of the combined cyclopaedists, the poets and philosophers of the renaissance, for by one fell stroke Darwinism put an end to the image of God as made out of his favourite design. It established the unity of all life and in his *Descent of Man* traced his pedigree unerringly to his simian ancestors living in their arboreal homes.

The Biblical scholars at first shook their heads, till the evidence began to prove too strong for them. They had to accept what they could not refute, and the theory of evolution became a truism of the market-place, and with it went all the complicated gospel anthropology, and all hope of resurrection. The Churches began to empty and the clergy began to shudder at the approaching hour of their dismissal.

For a time they scoffed at what they dared not refute, ridiculed what they could not explain away. The foundations of the Church had not only shook but were shattered, and on the Continent, where the Church had become a sink of corruption, immorality and intrigue, the State washed its hands of it. But in England the Church is still an ally of the State, and the King entitled " Defender of the Faith," which he is, fortunately, saved from defending, except when exercising his inherited prerogative. But with all the havoc that science had wrought Christianity continued to smoulder in the guise of a humanitarian creed. The modernist gave it a rationalistic turn. The holy writ was revised and bowdlerized, its glaring inconsistencies reconciled, its contradictions suppressed and the revised version of the Bible became the only "authorised version" of the four Gospels, the rest being relegated to the apocalypse.

The dethronement of the Church could not but have its repercussions in the revolt against secular authority. The rise of labour, its organization into a vital political force, brought to the forefront the long simmering antagonism between capital and labour. Carl Marx had penned his *Das Capital* in 1847. It had been translated into all the living European languages, but the bourgeois spirit of the early crusaders had checked the advance of labour to meet the capitalist in an open field. The fact is that so long as labour was led by amateur doctrinaires drawn from the ruling middle classes, labour remained an ally of liberalism from which it could not emerge because it lacked leadership, and its ignorance was a hostage to leaders from its own rank. In 1872 the Compulsory Education Bill was enacted, and in 1905 a small band of labourites were able to form a party of their own, but they remained apologetically liberals, tied to their apron strings for leadership and a policy, till the Great War taught them what they were anxious to try but had lacked experience to test—their strength as an independent cohort.

It must not be supposed that the renaissance, begun in the fifteenth century and ending with the Great War, was a steady, uninterrupted reform movement of the social structure. Such progress has never attended human effort since all mass movements have produced reaction, and those whose self-interest or class-interests are affected by progress, find no difficulty in arousing and marshalling the resources of reaction to thwart the new-fangled notions of freedom. The State and the Church both combine in their common defence to which they find ready allies among the ignorant, the timid Tories by heredity and instinct opposed to any change, and the hordes of dependants and flatterers who are the most dangerous enemies of such movements. But in this incessant combat between conservatism and progress, the latter had made a steady and increasingly accelerated advance. Though the advance was slow and cautious, by measured steps and not by giant leaps, still the net result of it all was to emancipate the bulk of Europe from the thraldom of absolutism both in the Church and in the State.

The former was reformed by the rise of Protestantism and the latter by an acknowledgment by the Crown that the headship of the State depended not upon the Divine, but upon the popular, will. The intellectual ferment which created and supported the renaissance could not, of course, be limited to these two fields, though they were its first targets. Its influence spread to literature and art, to painting, music and architecture, giving name to a distinct type of buildings following the renaissance style.

II

As was natural, the renaissance did not affect all countries alike. Some countries like France went the whole hog by disestablishing the Church and overthrowing monarchy. Other countries, more cautious like Germany, overthrew the Church, but were afraid to overthrow monarchies. But in some countries including Italy, the birth-place of the Renaissance, the foundations of the Vatican were rudely shaken, and the monarchies that survived the political onslaught were chastened and purged of their hollow pretensions. They became constitutional monarchies divorced in theory and in form from the Church, though the latter continued for a long time to exercise over them its overshadowing influence.

But the Church, though beaten, never abandoned its struggle for its over-lordship of the Christendom, and even at the present moment a strong party, known as the Anglo-Catholics, dream of a re-union with the mother Church without adverting to its consequence upon the entire body politic as a necessary corollary. But such small ripplets apart, the storm of renaissance had calmed the sea, and when the Great War broke out, the bulk of public opinion had become reconciled to the new order that the five centuries of social revolution had wrought, in which the centre of gravity had been gradually shifting from the nobles to the middle classes who formed themselves into an acknowledged ruling race and the patterns of fashion and the mould of form in other spheres than the public life of the country.

But the workman was still superstitious and ignorant, and as such unorganised, helpless and dependent upon his employers ; for though his extreme views and veneration for the established order had been gradually modified, still, his blood had not been quickened to the wrongs which he had been suffering and the disabilities under which he had laboured. Equally with him, the weaker sex had also begun to bestir themselves in their dovecotes, but they were also too unorganized and dependent to make any headway.

Such was the state of the bulk of European society when the first trumpet of the Great War was sounded. This war was in no way connected with any emancipating movement. It was a sheer trial of strength on the part of the aggressor for the sake of conquest just as is the present Italian invasion of Abyssinia. The Kaiser William in 1914 wanted a place in the Sun as the *Duce* wants it now. That the Kaiser is now chewing his reminiscences in exile, is a matter of history. That the *Duce* will follow his way is a matter of near futurity. But whatever may happen to him and the other autocrats, the fact remains that the Great War has released forces which has at the same time created entire throne-shattering revolutions as also equally freedom-shattering reactions.

This period which may be described as a neo-renaissance of Europe has moved with lightning rapidity. Its first and fullest repercussion was felt in Russia where the relic of mediaevalism had still lingered round the Court in spite of the refreshing light of science and reason which had established a new order in the rest of Europe.

Russia is too large a country to have moved with the energy imparted to the rest of Europe. The Czar was there still the absolute monarch and head of the Church on the eve of the war as the Romanoffs had been before him absolute monarchs since the battle of Hastings. The Czar, in turn, was the puppet of the monk Rasputin who had openly proclaimed himself as the invisible power behind the throne. The Grand Dukes trembled at his sight as the Grand Duchesses coquetted with his vanity. And yet the multitude wore his icons upon their breasts and crossed themselves whenever they cast their shadows upon the numerous wayside shrines and altars as emblems of the living faith. A hundred million people moved about as if they were mere shadows of a hoary past from which all reality and substance had departed. Their lives were the lives of lowly creatures who passed their lives in the conventions of the past, deaf to the calls of the present. They scorned a change because to them all change meant a compromise with the Devil. They worked for their living, though most of it slipped from their hands even before it came there.

The hierophants of the Church fattened upon the fruit of their toil, and every home had a saint, and every saint a living double who had to be fed and pampered. The labourer laboured in vain to keep the wolf from the door. The tax-gatherer made frequent calls upon them and exacted what was left from the saints and the landlord.

Count Tolstoy, scion of a noble house, had revolted against the growing poverty of his people and their abject helplessness to defend themselves. He had striven to mobilize mass force but he was dismissed from the Court and his writings were proscribed by book, bell and candle. He had himself to flee from the country. The people started secret societies which held their sessions in underground cellars in the guise of religious services, but the secret police made short work of them all by having their leaders bound in chains and carried off to the silver mines of Siberia where they perished in penal servitude. Others followed in their wake and met with the same fate. But though they had died, their sacrifices were not forgotten. Others took up the torch from their faltering hand and the movement grew, but its fate was yet uncertain. Leisure and luxury of the rich, corruption and incompetency of the colossal army of generals, had made the Czardom dreaded by all Europe. Its very shake of the head tended to demoralize most of the bourses of Western Europe. Russia was the northern colossus which was supposed to keep the peace of all Europe and by its nod threatened to disturb it. It had established a high military prestige by its valour on the battle-field. Her Cossack regiments, drawn from the semi-savage tribes on the Carpathian steppes, were as daring as they were ferocious and their numerical strength was believed to be inexhaustible. The Cossacks were giant warriors who treated lesser men with contempt. They were hardy mountaineers who were inured to all the hardships of their rugged homes.

In the opening years of the last century, Russia was suspected of planning an invasion of India, and the Indian Government suffered from Russophobia, and all their military energies were expended in setting up a cordon of buffer states strengthening their defences and making alliances with the border Maliks. If it be a fact that Russia had designs upon India they were foiled by the combined forces of British defences and British diplomacy which were thoroughgoing, far-seeing and penetrating. Foiled in his attempt to descend upon the fertile plains of India, the Czar turned to further East. He constructed his great trunk line of railway linking St. Petersburg (now Leningrad) with Vladivostock. Japan which had just emerged victorious from the Chinese War was eyeing with suspicion the new direction that the Russian policy of conquest had taken.

She got herself ready to meet the enemy at the gate, and for the first time in history the advance of a great European power was seriously challenged by an Eastern nation whom the Russian described as the monkey race.

Both by land and sea, the armies of the two people met in a deadly grip. .The result belied all prophesies of the expert. Every time Japan met Russia Russia had to flee in terror of the monkey armies whose indomitable courage, strategy and overpowering patriotism drove the mercenary phalanx of Goliath warriors headlong into the ambush carefully planned to decoy it. At sea the Russian Admiral of the Armada was made a prisoner on his flag ship and the whole fleet, or what remained of it afloat, captured; the rest was sent to the bottom of the sea in a naval battle which destroyed the Russian fleet and with it its awe-inspiring prestige of military supremacy.

The echo of the Russo-Japanese war was still ringing in the whispering galleries of Asia when only a decade later the Great War broke out. This World War lasted four years, but its effect has convulsed the world, revolutionized human values, changed the face of Europe, and its effect is being still felt in the remotest corners of the globe, though it is eighteen years since the Versailles Treaty was signed.

These eighteen years have had more effect upon the placid life of Asia than centuries of war and strife to which the eternal snows of the Himalayas bear witness. Its one direct result was the Russian revolution. Carl Marx had published his monograph in 1867. It was a revolutionary book, but had failed to produce a revolution. It needed the spark of the Great War to kindle it, and its first flame burst out in Russia. Carl Marx had denounced the system of capitalism and advocated " dictatorship of the proletariat." His doctrines denounced not only capitalism but all allies of the capitalists, the bourgeois and the idle rich, who fattened upon the labour of the slum worker. It was an appeal to all workers to rise and establish their own government.

Nowhere were his teachings less understood than in Russia. And still nowhere was the soil more ready for the trial of his doctrines. The Czarist regime was a militarist despotism in which the titled princes, the landholders, the cardinals and the courtiers had usurped all power.

The Russians were discontented but they had no weapons to turn their discontent into a fighting arm. Count Tolstoy had counselled the weapon of passive resistance as the only method left to an armless people. That weapon could not be used singly but postulated the organization and cohesion of the people, who lacked the power to take concerted action. Such leaders as they produced were sent to the mines: others sought refuge in exile. One of them, Lenin, had taken shelter in London and Geneva ; another, Trotsky, in New York.

The Great War had forced the Czar to order conscription and eight million Russians, mostly peasants, were pressed into service. The collapse of the Czarist alliance in the war set these men free. Lenin and Trotsky felt that the hour had struck and it was for them to act. Aided by six other doctrinaires they placed themselves at the head of these roaming brigands and mobilized the forces of disorder to establish Bolshevik rule, and so realize what they had long dreamt of establishing, a socialist republic.

They had in their cloistered ease both felt that the arch enemies of the people were those who had combined to enslave their minds. Of these the Church was the chief culprit, since the Church by its appeal to Heaven and Hell had made the people willing victims to their own enslavement. The Church enslaved the soul, and the State the body. There was no use in freeing the body so long as the soul was in chains. The Renaissance had dimly perceived the truth of human emancipation as centred in its freedom from the toils of the clerical dogma. A war both upon the Church and the State was the first necessity of human liberation. And so they declared a war upon both.

The result is well known and is a matter of history. In spite of their early extravagances the Russian revolution has come to stay. It has already become a world menace. It has engendered in the human breast a deep-rooted conviction that the so-called revelations are a fraudulent invention of the priestly order and that the whole system of institutional religion is being sedulously preached for the benefit of a coterie of so-called divines. There can be no real freedom until the mind is cleared of the cobwebs of the Judaic fables. It has then to be cleaned up of the myths and parables and paradoxes of all religions, and restored to a *tabula rasa* so that it may receive and retain the facts of science and the wisdom of human experience. The antithesis was not between spirituality and materialism, between mind and matter, but between authority and experience.

Unlike the Renaissance the Russian Revolution was a complete, open and violent break with the past. The Renaissance had merely placed reason before the dogma, but the peasant revolution in Russia was intended to replace one dogma by another, and the dogma replaced was by no means the poisonous weed of ignorance which it was represented to be, though it had long needed a drastic surgical operation which the Renaissance did not perform, though it hoped to cure the malady by copious bloodletting, with the result that as soon as the reforming zeal abated the old reaction set in bringing in its train the very abuses that the Renaissance had struggled to eradicate.

III

The nineteenth century was a century of lull in violent cataclysmic movements, but it was an age in which both science and reason were forging ahead, and public opinion being consolidated towards religious tolerance and universal freedom. But though an open revolt against the old world dogmas was growing, still Darwin's discovery, published in the mid-century had yet to face the fierce attack of the theologians. But the Renaissance had done this: if Darwin were born a century earlier he would have taken the risk of being burnt alive as a heretic. As it is, he was buried in Westminster Abbey. But Karl Marx, a cantankerous German Jew (1818-83), was tried for high treason in his own country for publishing his *Communist Manifesto* (1847) and had to fly to England (1849) where he published, as already stated, his monumental work, *Das Kapital* (1867) which has since become the worker's Bible and has transformed the political geography of Europe and threatens to transform the geography of the rest of the world.

The Russian Revolution was local but its effect was not intended to be local, since it closely followed the Marxian doctrine and proclaimed a world revolution of workers in which the narrow selfish culture of nationalism had no place.

An immediate repercussion of the Bolshevik revolution was felt in the adjoining kingdom of Turkey. This country had long been the festering sore of Europe. Governed by a distinct race, the Ottomans ruled the country with the help of the Ulemas who were its real rulers, and over whom the Emperor stood as the Caliph, shedding his influence and authority over a people who were ground down by the ruling class whose indolence, fanatical superstition, arrogance and contempt for any change was incredibly boundless. If there was one people who literally followed the behests of the Koran it was the Turk. Age-long dependence upon other peoples' thoughts, conformity with other peoples' customs, had well-nigh petrified the Turkish mind. Such a mind could make no distinction between right and wrong, if the wrong was supported by authority. It could make no distinction between democracy and despotism if despotism wore the halo of sanctity. Such a mind could endure any form of Government. It could make no distinction between Government and a wanton misrule. And such was the rule of the Ottomans and the Ulemas till the Great War shook them out of their debauched lethargy. Possessing as they did one strategic base in the Mediterranean both the Germans and the Allies had bid for their favour, but the Germans secured and armed them against the allies. A decrepit old relic of antiquity was galvanized into the semblance of a serious belligerent. It was hastily equipped and hurriedly trained to give a hand to the scanty allies of German Imperialism for which its jerry-built institutions were ill adapted.

But in spite of his centuries of oppression and superstition, the Turk had retained his hereditary instinct which had in an earlier age stormed the Great Wall of China, overrun the whole of mid-Asia and laid waste half of southern Europe. That instinct required to be trained and mobilized, and the Germans who are past masters in the military art, lost no time in licking them into quite respectable soldiers. But the white Huns of old, though offering excellent war material, were still too antediluvian to suddenly plunge into the arena of modern warfare. Consequently, the German high command assigned them a second line of defence in their war strategy. But this brought them into intimate contact with Russia on the one hand and the Danubean powers on the other. The result was the springing up of the Young Turkish Party, a party which aimed at reform of the present consistently with reconciliation of the past. It was never a renaissance but a mere pretence at reform and failed. The war dragged Turkey out of its shell as it had done Russia, and the communist leaders invaded its mosques and from their minarets and maktabs preached the Marxian doctrine of dialectical materialism, anti-religious, and anti-class war for the benefit of the proletariat.

The Turks had their arch-enemies in the Arabs whom Colonel Lawrence marshalled to attack them in formation. He collected the nomad tribes to a semblance of unity by promising them an independent kingdom with Damascus as its capital. There were then the Greeks who were anxious to squeeze them out of the Eastern Penninsula. While the Young Turks were halting and hesitating, now turning to the Koran for inspiration and then listening to the sound of the canons closing in upon them, they found in Kemal Pasha, a young subaltern trained to the profession of arms in Germany and France, one who had imbibed the Bolshevik doctrine to the full, who raised a standard of revolt against the Caliph and the foreigners alike, and expelled the one and drove the other helter-skelter out of his country, and with the material and moral support of Russia established an independent republic at Angora, and when the Greeks attacked him, he gave them battle, routed their armies and sent a million Greeks headlong into the sea or the mountains of Smyrna. He was convinced that so long as an Asiatic country was a pawn in the game of European exploitation it would never be independent. He derided at the mediaeval slogan "For God, King and Country" and asked how one could serve all the three at the same time.

Kemal Pasha became a Ghazi by his masterly strategy which freed his country from the pestilential forces within and the foreign marauders pressing in upon it from without. He deposed the Sultan, abolished the Caliphate, denounced the Ulemas and preached an open *Jihad* against religion.

His teachings, and more than his teachings his success, struck a responsive chord throughout the Islamic world. Persia, whose oil-fields had been the scene of Anglo-American exploitation, began to turn to Russia for friendly guidance which was given without stint and with the utmost good faith. It was clear that the inert mass of Islam had begun to bestir itself with the shocks imparted to it from all around. It could no longer sit in the minaret and watch the procession of men marching into its holy of holies unperturbed by their shrieks and curses, of their threats of everlasting damnation.

Kemal was convinced that the progress of the Moslem world was incompatible with the paralysing influence of the Moslem faith. His choice lay between the State and the Faith and he chose the former. Other Moslem states followed his example, but they have lagged behind because they have tried to place new wine into old bottles, a feat only possible if the new wine is only coloured water.

IV

The history of the three progressive countries—Japan, Russia and Turkey—then brings to the mind the fundamental factors of the neo-renaissance. In all of them, religion has been dethroned from its high pedestal which it continued to occupy in spite of the renaissance. The State has been purged of the venom of autocracy, man has thrown off his moral cowardice which makes him dread a change and keeps him rooted to the grave-stones of the past.

Human progress has been retarded for so long and in all countries by the *vis inertia* which seems to be ingrained in him. The natural love of leisure and indolence, the disinclination to think and act up to the behests of one's conviction, itself warped by the cloudy vision created by the interplay of old attachments and parental and other counsel and control, creates in man a mentality which is responsible for the conflicting credos and the perpetuation of an order of things which in the dry light of reason seems incredible. Man has invented a saw *festina lente* to mask his own cowardice.

The renaissance was a compromise between the old and the new. It was a mere ripple where a soul-stirring ferment was necessary. It came with the Great War when every home became a house of mourning, and every one began to question the wisdom of a system which had done nothing to right the wrong without the shedding of blood. Was force then the supremest law, and justice but a claptrap?

The rise of Japan to the front rank of modern powers within the short space of fifty years is one of the moving dramas of human history. The poet had at one time sung "Better fifty years of Europe than a cycle of Cathay." But this was written before Japan had taken the plunge to modernize all its institutions, only possible by modernizing the mediaeval mind without which all cry for reform is but a tinkling cymbal.

That mind received a rude reminder by the bombardment of Osaka by Commodore Perry's fleet which demanded the opening of that closed port to international trade. Japan was then (1863) in possession of the militarist groups headed by the Samurais who amused themselves by making war upon one another. The Island Kingdom was torn by feudal strife and perennial blood-feuds and mutual jealousies. She was proud of her ancestry and scorned to ape the manners and customs of the West. She was growing in population and her land had commenced to groan under its weight, but still were not the Japanese sons of the Sun Goddess and under her sheltering wings. Their lives were the lives of those who lived and suffered—not of those who lived and moved. But the rude shock given to her national pride by the British bombardment of the Japanese port which the Emperor divined was merely a presage of the annexation of their country by Great Britain, as it had annexed India by first securing an opening to their trade. The militarists, the Samurais, and the roving bands of warriors read in the omen the message of their coming enslavement. Emperor Meiji told them what needed no telling. The Samurai lords unfastened their belts and laid them at the feet of their Emperor, himself then a puppet in the hands of the Army which joined with them in surrendering its power. This event is known in Japanese history as the Restoration (of Monarchy). Meiji lost no time in concerting a plan to make his country four-square to further foreign attacks. He sent missions to Europe and America to study the secret of European success all over the world—all the missions returned with a united report—that the Europeans had planted their influence on the East by their scientific methods, and that pursuit of science was the first condition of human progress. They added that Science was Truth and the two were in conflict with traditional faith and methods which were both false and deceptive. Truth without deception and Science without Faith, was the panacea for modern renaissance. It was hard to forget the past, it was difficult to outlive it. But Japan had the courage to do both. "If you wish to fight the West, do as the Western do." She did it; and the half-century's history of Japan is a record of her phenomenal rise in the scale of nations, of her growing self-respect and self-esteem, and to-day Japan is invincible on her own soil and in her own waters, a fact recognised by Great Britain which had set in train her new life by her bombardment of Osaka in 1863.

The plan Japan adopted was that which human psychology has proved as the only sound one to adopt for achieving success. Japan felt that if she has to start a new life, she had to abandon her incubus of heredity which loads the child with the traditional scheme of life wholly out of keeping with the spirit of renaissance. Consequently, her first act was to disestablish the Church and sequestrate all its endowments. The Emperor ceased to be the defender of the faith. Feudalism was abolished, and with it went all the abuses of that system. The educational system was overhauled by introducing a severely secular curriculum of practical knowledge. The old industrial method was replaced by the intensive mechanization of the industries. In one word, the mediaeval mental attitude was completely abandoned in favour of the tried and tested factory life which has revolutionized her industries.

The social life of the people was no longer made to depend upon a theocratic ideal. It was practical, utilitarian and broadbased upon constant adaptations to fast-changing world conditions. Japan had, by one stroke of her will, changed a decrepit, mediaeval, tottering state into a live and vigorous modern state. The fifty years of Japan were better than a cycle of Cathay. In the modern world there is no room for a tortoise rate of progress. The world conditions demand a quick change. It makes all the difference between progress and decay.

It is clear from the history of the renaissance and the neo-renaissance in the East and the West that the mainspring of action is the mind and it has to be converted and trained to receive the true light without deflection and without hesitancy.

> " To thine own self be true, and it follows as night the day,
> Thau canst be false to any man."

Now India has a history as old as that of Japan, but India is mentally to-day on the same plane as the barbaric races of the Gold Coast who worship stone images and follow the lead of the witch doctor. Spiritually, she is still in the leading strings of the priest-craft, and an intangible force called custom which reflects the ignorance, the superstition, the vices and the foibles, not of the highest but those of the lowest rung of social order. Public opinion is at all times and in all countries the opinion of the rabble, who do not think but shout the slogans of their leaders and wire-pullers. Their opinion is an invisible force which quails all but the most wary and the most courageous, who, when few and scattered, fall an easy prey to mob-revenge.

The pioneer of a new social order has, therefore, to face these two hostile attacks both from within and from without. He must develop the courage of his conviction, which means that he must develop the strength of character. He must be prepared to face the odium of the multitude, the persecution of those in authority and be ready to die and be buried in an unnamed grave with even no wooden cross to mark his mortal remains. Masters of renaissance have faced all this and much more. Their bodies have been spiked and quartered on the cross roads. Their names are unnumbered and unrecorded, but they are the true heroes of modern Europe.

V

Let us now see how far India has responded to the urge of time. In her long history of class hatred and communal jealousies, India has received many such rude shocks as have convulsed other nations. But her mind still remains imbedded in the past. The future is for those who go forward, not those who go backwards. Science is the talisman of progress. Spiritual servitude is the most degrading of all servitudes, because it robs one of the brightest jewel in man, his reason.

The recent mass movement headed by Mahatma Gandhi would have borne fruit if it had grappled with the true ideology of progress. That requires a long purging process of self-realization. A movement that combines political radicalism with social reaction is the very antithesis of renaissance. And the Gandhi movement is at once a revivalist as well as a reforming movement, in that it seeks to plant the seed of political emancipation in the soil of social and religious sterility. It seeks to reconcile the static life of the East with the dynamic progress of the West. It seeks to set up a golden image with clay feet. It would have been a miracle if it had succeeded ; but the age of miracle is now past.

If India wishes to realise its dream of Swaraj, it will have to swallow the bitter draught of a strong emetic, for all its antiquated notions of progress and make-believes will have to be expelled by the heroic process of the only physic the efficacy of which the renaissance and the neo-renaissance has again and again proved. India cannot put herself out of the realm of human experience. It can no longer play with the toys of her nursery in her old age. It can no longer in the twentieth century live the life of the fifth. It can no longer live in the fool's paradise of despising the so-called materialism of the West and continue in the faith of her superior spirituality. If that spirituality has degraded and destroyed her soul woe unto that spirituality.

Human progress cannot be attained without human strength.

The Terrorist movement of Bengal had for its prototype the anarchist movement in Europe, which failed because the masses were not behind it. The Civil Disobedience movement of 1920 was declared to be a Satyagrah movement but it lacked the essentials of Satyagrah. In reality it was supported by a patchy compact of the Hindus who had justly resented the Amritsar massacre and the Moslems who resented the abolition of Khilafat, due it was said, quite incorrectly, to the machination of the British. The temper of the two great communities was worked up to fever heat, but both the agitations, though jointly directed against the British rule in India, were kept alive by religious fervour, and when it subsided on the part of the Moslems when the truth became known, the Moslems, till then disorganized, turned their organization which the Hindus had done much to form, against their arch-enemies, and the two communities have since never got reconciled. The Passive Resistance movement of 1931 was a purely Hindu movement against the British who went back upon their solemn pledges given and repeated by their Prime Minister. It was really a revolt against a breach of faith and lacked the most essential background of a national renaissance.

The fact is that India is not yet ready for a renaissance, nor does it understand its meaning. When it does, it will produce a mentality in which the passing ripples of caste, creed and communalism will vanish as quickly as the morning mist vanishes in the summer sunshine. And when India enters upon a renaissance, she will need no weapon but her own will to achieve what she lacks and what she is striving for in vain.

The dead leaves are smouldering in a dying fire, new leaves wafted by the west winds are added to the heap, but they have failed to kindle a new fire. The old order has changed but has not as yet given place to the new. The Indian Renaissance is neither in the making nor even begun. The appliances of Science are able to girdle the globe in ten days' time. The ideology of the writer of *Round the World in Forty Days* has become a backnumber. Round the world in forty seconds is the latest triumph of the harnessing of the Hertzian waves. Interplanetary communication and mission has reached the stage of experiment ; wireless control of the aircraft is a reality. And all these are only the first fruits of science. Its possibilities and potentialities are yet unknown, but the dreamer dreams of the mighty force lying locked within the compass of so insignificant a thing as an atom ; when its forces are released, as they are sure to be at no distant date, it would verily create a new heaven and a new earth. All this is the first fruit of science, the pursuit of truth, a revolt against the dogmas of credos and a release from the bondage of traditional authority.

But for India—oh India!

FOR AN EXHIBITION OF INDIAN ART

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IT has often been emphasised that " Asia is one." This should be understood both geographically and historically. To enunciate the principles of Indian art is to enunciate the essentials of artistic expression in Asia, as these have been preserved in an unbroken continuity from the stone age until very recent times. It is less often realised that with only two exceptions, *viz.*, that of the classical decadence and that of the modern (post-mediaeval) period, one and the same view of the nature and significance of " art " has prevailed throughout the world. It is only because we ourselves are of, and inured to, one of the irregular phases of civilization referred to above, that what in a large view may be described as normal to humanity, and is exemplified equally in mediaeval Christian and in Hindu art, appears to us either enigmatic or arbitrary.

In the normal view of art, defined as the embodiment in tangible material of a preconceived form, the function of art is always practical, the work of art being ordered either to the communication of a thesis or to some physically useful end. No hard line can be drawn between these functions ; the fresco invites us to consider its thesis, the house to warmth and shelter, at the same time that the fresco is a piece of furniture, and the house by its proportions and design appeals to the intellect as well as to the shivering flesh. And, in fact, a distinction of fine (or useless) from applied (useful or decorative) art, and of the artist from the craftsman, has only been attempted in those aberrant ages in which genius is confused with art and the artist is regarded as a special kind of man distinguished from all others by his sensibility.

To be objectively beautiful is not then the sole or final end of the work ; it is not merely to satisfy the greedy eye and itching ear that humanity, even under conditions when the urgent problems of food and shelter might have seemed to leave no time for a consideration of " higher things," made common objects beautiful, without suspecting that there could be an industry without art such as we now observe in civilised communities. Art is traditionally of divine origin, and all the forms employed in the making of anything whatever are those of intellectual prototypes, a point of view that survives in India even to-day.

The function of objective beauty in the work of art is to attract us to the theme or use of the object before us. The measure of this objective beauty is that of the clarity with which the artefact makes its communication. Anything is beautiful in its own way to the extent that it really and fully is what it purports to be ; a work of art is beautiful to the extent that it realises its maker's intention. But the appreciation of this beauty is often difficult in an unfamiliar kind of art because we are habituated to other kinds of beauty or are not interested in the original purposes of the work, to which its beauty conduces. In other words, a confusion of beauty with taste (what we like or dislike) arises as soon as we consider the object, not from the maker's but from our own point of view. Yet there can be no judgment or enjoyment (apart from the comfortable sensations which may be stimulated by its physical shape, colour, or sound, etc.) of a work of art, without a knowledge of the maker's intention ; for example, we cannot say " This is a good Buddha image " unless we know what such an image ought to be like, that is, what Buddha-idea subsists in the mental world of those who made Buddha images for good and sufficient reasons of their own, and not for us to treat as bric-a-brac.

Just as the unfamiliar beauty may not attract us, so the language in which the unfamiliar art expounds its thesis may, and to some extent must, be obscure to us. In so far as the work is known to us only by sensations, which though they may be pleasant or unpleasant in themselves are not intelligible simply as sensations, it is not understood ; to understand, to receive the communication, we must know how the shapes and colours which are the sources of the sense impressions have been selected and arranged in such a manner as to be communicative. We must, in other words, understand the conventions of the art ; for though the principle of language may be one, the dialects are necessarily various.

Every school of art has thus its own conventions and its own style, for although all men can think like thoughts we can only express these ideas in our own peculiar manner ; and although the fundamental needs of humanity are the same, they are not in all respects the same, or may not be recognized as such because they are served in a different way. To resume, if we assume that in connection with the exotic art a preliminary curiosity is to be replaced by pleasure and understanding (or if not, what has brought the visitor to such an exhibition as this ?), two things are required: we must in the first place learn to react to an unfamiliar beauty, must acquire new tastes and, in the second, must acquire a new vocabulary of form. Both are necessary for enjoyment: the first for sensuous, the second for intellectual satisfaction. To be content with the first is to rest in aestheticism and the " love of art "; the second, as explained above, is prerequisite for judgment, which " is the perfection of art." In both respects a certain degree of facility must be attained, so that we may enjoy without conscious effort, and understand without pausing. So long as any sense of strangeness is felt, we remain outsiders.

A certain discipline is thus demanded. This is not so much a discipline of scholarly application as it is one of the abandonment of prejudice. Most of our resistance arises in the latter connection. We do not like to enlarge our sympathies, nor to consent to themes which we may have been accustomed to regard, for example, as heathen, " pagan " or " immoral." But these are the prices to be paid for culture ; to judge all things by an inherited taste is precisely to be " provincial."

We are afraid of losing ourselves, which is precisely what is involved in eclecticism. But eclecticism, or subjection to alien influences, is almost the opposite of what we mean by culture ; to try to do ourselves what is naturally done by others, to indulge in a " chinoiscrie," implies a fundamental misunderstanding of the significance of style, and can only result in caricature. What is asked is something harder than to be dilettante in this fashion: *viz.*, to be patient, to recognize that what at first impresses us as merely odd may have been inevitable and altogether right in its own environment, to respect the idiosyncracy of others no less than our own.

Most of our difficulties arise from a consideration of things apart from their context. It may readily be granted, for example, that even the finest Hindu image is incongruously related and, in this sense, unlovely on the drawing-room mantelpiece. One who actually sees its beauty does not really see it there on the mantelpiece, but in a mentally reconstructed original environment. What we require is to restore the context. If we cannot literally visit foreign countries or actually consort with long dead men, we can do so in the spirit ; it is here that the teacher of "art appreciation," of the "history of art," can help us if we will ; all our catalogues and guides are for this, and not merely to rationalise our sensitivity to textures or our appreciation of interior decorative values.

The bridges to be crossed are not so long as might at first appear. The general end of art is man, and human nature itself, which " is in a manner all things," and " has nothing to do with time," provides the essential basis for an understanding of all its varied manifestations. As to the objective beauty, there is a basis of agreement on fundamentals, diversity belonging only to accident ; once we have realised that our own idiosyncracy is not an absolute standard but merely in specific modality, the very fact of variation reminds us of a norm in which all variation is implicit (just as many effects inhere in a single cause) and in which all are one. Tastes may differ, but that about which tastes differ remains unaltered in human nature. Similarly as regards the communicated ideologies ; all of these are variants or dialects of a common intellectual inheritance, and even the symbols employed in communication are identical or interchangeable as may be illustrated by a conspicuous example, that of the rose and lotus, employed alike in Christian and Indian art and with the same significance, that is with reference to the *ground* of all being. And thus at last, those very differentiations which at first precluded sympathy become the means of mutual understanding, and being attracted by the specific beauties of one another's arts, the barriers of race and language are broken down.

THE GREATNESS OF INDIAN LITERATURE.

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THE arts which appeal to the soul through the eye are able to arrive at a peculiarly concentrated expression of the spirit, the aesthesis and the creative mind of a people, but it is in its literature that we must seek for its most flexible and many-sided self-expression, for it is the word used in all its power of clear figure or its threads of suggestion that carries to us most subtly and variably the shades and turns and teeming significances of the inner self in its manifestation. The greatness of a literature lies first in the greatness and worth of its substance, the value of its thought and the beauty of its forms, but also in the degree to which, satisfying the highest conditions of the art of speech, it avails to bring out and raise the soul and life or the living and the ideal mind of a people, an age, a culture, through the genius of some of its greatest or most sensitive representative spirits. And if we ask what in both these respects is the achievement of the Indian mind as it has come down to us in the Sanskrit and other literatures, we might surely say that here at least there is little room for any just depreciation and denial even by a mind the most disposed to quarrel with the effect on life and the character of the culture. The people and the civilisation that count among their great works and their great names the Veda and the Upanishads, the mighty structures of the Mahabharata and the Ramayana, Kalidasa and Bhavabhuti and Bhartrihari and Jayadeva and the other rich creations of classical Indian drama and poetry and romance, the Dhammapada, and the Jatakas, the Panchatantras, Tulsidas, Bidyapati and Chandidas and Ramprasad, Ramdas, and Tukaram, Tiruvalluvar and Kamban and the songs of Nanak and Kabir and Mirabai and the southern Shaiva saints and the Alwars,—to name only the best known writers and the most characteristic productions, though there is a very large body of other work in the different tongues of both the first and the second excellence,—must surely be counted among the greatest civilisations and the world's most developed and creative peoples. A mental activity so great and of so fine a quality commencing more than three thousand years ago and still not exhausted, is unique and the best and most undeniable witness to something extraordinarily sound and vital in the culture.

The early mind of India in the magnificent youth of the nation, when a fathomless spiritual insight was at work, a subtle intuitive vision and a deep, clear and greatly outlined intellectual and ethical thinking and heroic action and creation which founded and traced the plan and made the permanent structure of her unique culture and civilisation, is represented by four of the supreme productions of her genius, the Veda, the Upanishads and the two vast epics, and each of them is of a kind, a form and an intention not easily paralleled in any other literature. The two first are the visible foundation for her spiritual and religious being, the others, a large creative interpretation of her greatest period of life, of the ideas that informed and the ideals that governed it and the figures in which she saw man and Nature and God and powers of universe.

The Veda became to the later scholastic and ritualistic idea of Indian priests and pundits nothing better than a book of mythology and sacrificial ceremonies, while European scholars, seeking in it for what was alone to them of any rational interest, the history, myths and popular religious notions of a primitive people, have done yet worse wrong to the Veda and by insisting on a wholly external rendering still farther stripped it of its spiritual interest and its poetic greatness and beauty. But this was not what it was to the Vedic Rishis themselves or to the great seers and thinkers who came after them and developed out of their pregnant and luminous intuitions their own wonderful structures of thought and speech built upon an unexampled spiritual revelation and experience. The Veda was to these early seers the word discovering the Truth and clothing in image and symbol the mystic significances of life. It was a divine discovery and unveiling of the potencies of the word, of its mysterious revealing and creative capacity, not the word of the logical reasoning or the aesthetic intelligence, but the intuitive and inspired rythmic utterance, the mantra. Image and myth were freely used, not as an imaginative indulgence, but as living parables and symbols of things that were very real to their speakers and could not otherwise find their own intimate and native shape in utterance, and the imagination itself was a priest of greater realities than those that meet and hold the eye and mind, limited by the external suggestions of life and physical existence. This was their idea of the sacred poet, a mind visited by some highest light and its forms of idea and word, a seer and hearer of the Truth, *kavayaḥ satyashrutaḥ*. The poets of the Vedic verse certainly did not regard their function as it is represented by modern scholars, they did not look on themselves as a sort of superior medicine-men and makers of hymn and incantation to a robust and barbarous tribe, but as seers and thinkers, *rishi, dhira*. These singers believed that they were in possession of a high mystic and hidden truth, claimed to be the bearers of a speech acceptable to a divine knowledge, and expressly so speak of their utterances, as secret words which declare their whole significance only to the seer, *kavaye nivachanani ninya vachansi* ; and to those who came after them the Veda was a book of knowledge, a revelation, a great utterance of eternal and impersonal truth as it had been seen and heard in the inner experience of inspired and semi-divine thinkers. The smallest circumstances of the sacrifice around which the hymns were written were intended to carry a symbolic and psychological power of significance, as was well known to the writers of the Brahmanas. The sacred verses, each by itself held to be full of a divine meaning, were taken by the thinkers of the Upanishads as the profound and pregnant seed-words of the truth they sought and the highest authority they could give for their own sublime utterances was a supporting citation from their predecessors with the formula *tad esha richabhyukta*, " This is that word which was spoken by the Rig Veda." The western scholar chooses to imagine that these successors of the Vedic *rishis* were in error, and, except for some later hymns, put a false and non-existent meaning into the old verses and that they, themselves divided from the Rishis not only by ages of time but by many gulfs and separating seas of an intellectualised mentality, know infinitely better. But mere common sense ought to tell us that those who were so much nearer in both ways to the original poets had a better chance of holding at least the essential truth of the matter and suggests at least the strong probability that the Veda was really what it professes to be, the seeking for a mystic knowledge, the first form of the constant attempt of the Indian mind, to which it has always been faithful, to look beyond the appearances of the physical world and through its own inner experiences to the godheads, powers, self-existence of the One of whom the sages speak variously—the famous phrase in which the Veda utters its own central secret, *ekam sad vipra bahudha vadanti*.

The real character of the Veda can best be understood by taking it anywhere and rendering it straightforwardly according to its own phrases and images. A famous German scholar, rating from his high pedestal of superior intelligence the silly persons who find sublimity in the Veda, tells us that it is full of childish, silly, even monstrous conceptions, that it is tedious, low, commonplace, that it represents human nature on a low level of selfishness and worldliness and that only here and there are a few rare sentiments that come from the depths of the soul. It may be made so if we put our own mental coceptions into the words of the Rishis, but if we read them as they are without any such false translation into what we think early barbarians ought to have said and thought, we shall find instead a sacred poetry sublime and powerful in its words and images, though with another kind of language and imagination than we now prefer and appreciate, deep and subtle in its psychological experience and stirred by a moved soul of vision and utterance. Hear rather the word itself of the Veda.

" States upon states are born, covering over covering awakens to knowledge: in the lap of the mother he wholly sees. They have called to him, getting wide knowledge, they guard sleeplessly the strength, they have entered into the strong city. The peoples born on earth increase the luminous (force) of the son of the White Mother ; he has gold on his neck, he is large of speech, he is as if by (the power of) this honey wine a seeker of plenty. He is like pleasant and desirable milk, he is a thing uncompanioned and is with the two who are companions and is as a host that is the belly of plenty and is invincible and an overcomer of many. Play, O Ray, and manifest thyself."

Or again in the succeeding hymn,—

" Those (flames) of thee, the forceful (godhead), that move not and are increased and puissant, uncling the hostility and crookedness of one who has another law. O Fire, we choose thee for our priest and the means of effectuation of our strength and in the sacrifices bringing the food of thy pleasure we call thee by the word...O god of perfect works, may we be, for the felicity, for the truth, revelling with the rays, revelling with the heroes."

And finally let us take the bulk of the third hymn that follows couched in the ordinary symbols of the sacrifice,—

" As the Manu we set thee in thy place, as the Manu we kindle thee: O Fire, O Angiras, as the Manu sacrifice to the gods for him who desires the godheads. O Fire, well pleased thou art kindled in the human being and the ladles go to thee continually. Thee all the gods with one pleasure (in thee) made their messenger and serving thee, O seer, (men) in the sacrifices adore the god. Let the mortal adore the divine Fire with sacrifice to the godheads. Kindled, flame forth, O Bright One. Sit in the seat of Truth, sit in the seat of peace."

That, whatever interpretation we choose to put on its images, is a mystic and symbolic poetry and that is the real Veda.

The character of Vedic poetry apparent from these typical verses need not surprise or baffle us when we see what will be evident from a comparative study of Asiatic literature, that though distinguished by its theory and treatment of the Word, its peculiar system of images and the complexity of its thought and symbolised experience, it is in fact the beginning of a form for the poetic expression of spiritual experience which reappears constantly in later Indian writing, the figures of the Tantras and Puranas, the figures of the Vaishnava poets,—one might add even a certain element in the modern poetry of Tagore,—and has its kindred movements in certain Chinese poets and in the images of the Sufis. The poet has to express a spiritual and psychical knowledge and experience and he cannot do it altogether or mainly in the more abstract language of the philosophical thinker, for he has to bring out, not the naked idea of it, but as vividly as possible its very life and most intimate touches. He has to reveal in one way or another a whole world within him and the quite inner and spiritual significances of the world around him and also, it may well be, godheads, powers, visions and experiences of planes of consciousness other than the one with which our normal minds are familiar. He uses or starts with the images taken from his own normal and outward life and that of humanity and from visible Nature, and though they do not of themselves actually express, yet obliges them to express by implication or to figure the spiritual and psychic idea and experience. He takes them selecting freely his notation of images according to his insight or imagination and at the same time pours a direct spiritual meaning into the Nature and life to which they belong, applies outward figures to inner things and brings out their latent and inner spiritual or psychic significance into life's outward figures and circumstances. Or an outward figure nearest to the inward experience, its material counterpart, is taken throughout and used with such realism and consistency that while it indicates to those who possess it the spiritual experience, it means only the external things to others, just as the Vaishnava poetry of Bengal makes to the devout mind a physical and emotional image or suggestion of the love of the human soul for God, but to the profane is nothing but a sensuous and passoetry love poetry hung conventionally round the traditional human-divine personalities of Krishna and Radha. The two methods may meet together, the fixed system of outward images be used as the body of the poetry, while freedom is often taken to pass their first limits, to treat them only as initial suggestions and transmute subtly or even cast them aside or subdue into a secondary strain or carry them out of themselves so that the transluscent veil they offer to our minds lifts from or passes into the open revelation. The last is the method of the Veda and it varies according to the passion and stress of the sight in the poet or the exaltation of his utterance.

The poets of the Veda had another mentality than ours, their use of their images is of a peculiar kind and an antique cast of vision gives a strange outline to their substance. The physical and the psychical worlds were to their eyes a manifestation and a twofold and diverse and yet connected and similar figure of cosmic godheads, the inner and outer life of man a divine commerce with the gods, and behind was the one spirit of being of which the gods were names and personalities and powers. These godheads were at once masters of physical Nature with its principles and forms as their godheads and their bodies and also inward divine powers with their corresponding states and energies born in our psychic being because they are the soul powers of the cosmos, the guardians of truth and immortality, the children of the Infinite, and each of them too is, in his origin and his last reality, the supreme Spirit putting in front one of his aspects. The life of man was to these seers a thing of mixed truth and falsehood, a movement from mortality to immortality, from mixed light and darkness to the splendour of a divine Truth whose home is above in the Infinite but which can be built up here in man's soul and life, a battle between the children of Light and the sons of Night, a getting of treasure, of the wealth, the booty given by the gods to the human warrior, and a journey and a sacrifice ; and of these things they spoke in a fixed system of images taken from Nature and from the surrounding life of the warlike, pastoral and agricultural Aryan peoples and centred round the cult of Fire and the worship of the powers of living

Nature and the institution of sacrifice. The details of outward existence and of the sacrifice were in their life and practice symbols, external counterparts of inward things ; in their poetry too they were symbols, not lifeless symbols or artificial metaphors, but living and powerful suggestions and counterparts of inner things. And they used too for their expression a fixed and yet variable body of other images and a glowing web of myth and parable, images that became parables, parables that became myths and myths that remained always images ; and yet all these things were to them, in a way that can only be understood by those who have entered into a certain order of psychic experience, actual realities. The physical melted its shades into the lustre of the psychic, the psychic deepened into the light of the spiritual and there was no sharp dividing line in the transition, but a natural blending and intershading of their suggestions and colours. It is evident that a poetry of this kind, written by men with this kind of vision or imagination, cannot either be interpreted or judged by the standards of a reason and taste observant only of the canons of the physical existence. The invocation " Play, O ray, and become towards us " is at once a suggestion of the leaping up and radiant play of the potent sacrificial flame on the physical altar and of a similar psychical phenomenon, the manifestation of the saving flame of a divine power and light within us. The western critic sneers at the bold and reckless and to him monstrous image in which Indra son of earth and heaven is said to create his own father and mother; but if we remember that Indra is the supreme spirit in one of its eternal and constant aspects, creator of earth and heaven, born as a cosmic-godhead between the mental and physical worlds and recreating their powers in man, we shall see that the image is not only a powerful but in fact a true and revealing figure, and in the Vedic technique it does not matter that it outrages the physical imagination since it expresses a greater actuality as no other figure could have done with the same awakening aptness and vivid poetical force. The Bull and Cow of the Veda, the shining herds of the Sun living hidden in the cave of darkness are strange enough creatures to the physical mind, but they do not belong to the earth and in their own plane they are at once images and actual things and full of life and significance. It is in this way that throughout we must interpret and receive the Vedic poetry according to its own spirit and vision and the psychically natural, even if to us strange and supranatural, truth of its ideas and figures.

The Upanishads are the supreme work of the Indian mind, and that it should be so, that the highest self-expression of its genius, its sublimest poetry, its greatest creation of the thought and word should be not a literary or poetical masterpiece of the ordinary kind, but a large flood of spiritual revelation of this direct and profound character, is a significant fact, evidence of a unique mentality and unusual turn of spirit. The Upanishads are at once profound religious scriptures,—for they are a record of the deepest spiritual experiences,—documents of revelatory and intuitive philosophy of an inexhaustible light, power and largeness and, whether written in verse or cadenced prose, spiritual poems of an absolute, an unfailing inspiration inevitable in phrase, wonderful in rhythm and expression. They are the expression of a mind in which philosophy and religion and poetry are made one, because this religion does not end with a cult nor is limited to a religio-ethical aspiration, but rises to an infinite discovery of God, of Self, of our highest and whole reality of spirit and being and speaks out of an ecstasy of moved and fulfilled experience ; this philosophy is not an abstract intellectual speculation about Truth or a structure of the logical intelligence, but Truth seen, felt, lived, held by the inmost mind and soul in the joy of utterance of an assured discovery and possession, and this poetry is the work of the aesthetic mind lifted up beyond the ordinary field to express the wonder and beauty of the rarest spiritual self-vision and the profoundest illumined truth of self and God and universe. Here the intuitive mind and intimate psychological experience of the Vedic seers passes into a supreme culmination in which the Spirit, as is said in a phrase of the Katha Upanishad, discloses its own very body, reveals the very word of its self-expression and discovers to the mind the vibration of rhythms which, repeating themselves within in the spiritual hearing, seem to build up the soul and set it satisfied and complete on the heights of self-knowledge.

This character of the Upanishads needs to be insisted upon with a strong emphasis, because it is ignored by foreign translators who seek to bring out the intellectual sense without feeling the life of thought, the vision and the ecstasy of spiritual experience which made the ancient verses appear then, and still make them to those who can enter into the element in which these utterances move, a revelation not to the intellect alone, but to the soul and the whole being, make of them in the old expressive word not intellectual thought and phrase, but Sruti, spiritual audience, an inspired Scripture. The philosophical substance of the Upanishads demands at this day no further stress of appreciation of its value; for even if the amplest acknowledgment by the greatest minds were wanting, the whole history of philosophy would be there to offer its evidence. The Upanishads have been the acknowledged source of numerous profound philosophies and religions that flowed from it in India like her great rivers from their Himalayan cradle, fertilising the mind and life of the people, and kept its soul alive through the long procession of the centuries, constantly returned to for light, never failing to give fresh illumination, a fountain of inexhaustible life-giving waters. Buddhism with all its developments was only a restatement, although from a new standpoint and with fresh terms of intellectual definition and reasoning, of one side of Upanishadic experience and it carried it thus changed in form but hardly in substance over all Asia and westward towards Europe. The ideas of the Upanishads can be rediscovered in much of the thought of Pythagoras and Plato and form the profoundest part of Neo-platonism and Gnosticism with all their considerable consequences to the philosophical thinking of the west, and Sufism only repeats them in another religious language. The larger part of German metaphysics is little more in substance than an intellectual development of great realities more spiritually seen in this ancient teaching, and modern thought is rapidly absorbing them with a closer, more living and intense receptiveness which promises a revolution both in philosophical and in religious thinking. Here they are filtering in through many indirect influences, there slowly pouring through direct and open channels. There is hardly a main philosophical idea which cannot find an authority or a seed or indication in these antique writings, the speculations, according to a certain view, of thinkers who had no better past or background to their thought than a crude, barbaric, naturalistic and animistic ignorance. And even the larger generalisations of Science are constantly found to apply to the truth of physical Nature formulas already discovered by the Indian sages in their original, their largest meaning in the deeper truth of the spirit.

And yet these works are not philosophical speculations of the intellectual kind, a metaphysical analysis which labours to define notions, to select ideas and discriminate those that are true, to logicise truth or else to support the mind in its intellectual preferences by dialectical reasoning and is content to put forward an exclusive solution of existence in the light of this or that idea of the reason and see all things from that viewpoint, in that focus and determining perspective. The Upanishads could not have had so undying a vitality, exercised so unfailing an influence, produced such results or seen now their affirmations independently justified in other spheres of inquiry and by quite opposite methods, if they had been of that character. It is because these seers saw and inwardly experienced Truth rather than merely thought it, clothed it indeed with a strong body of intuitive idea and disclosing image, but a body of ideal transparency through which we look into the illimitable, because they fathomed things in the light of self-existence and saw them with the eye of the infinite, that their words remain always alive and immortal, of an inexhaustible significance, an inevitable authenticity, a satisfying finality that is at the same time an endlessly new commencement of truth, truth to which all our lines of investigation, when they go through to their end, arrive again and to which humanity constantly returns in its minds and its ages of greatest vision. The Upanishads are Vedanta, a book of knowledge in a higher degree even than the Vedas, but knowledge in the profounder Indian sense of the word, *Jnana.* Not a mere thinking and considering by the intelligence, the pursuit and grasping of a mental form of truth by the abstracting logical mind, but a seeing of it with the soul and a total living in it with the power of the inner being, a spiritual seizing by a kind of identification with the object of knowledge is Jnana. And because it is only by an integral knowing of the self that this kind of direct knowledge can be made complete, it was the self that the Vedantic sages sought to know, to live in and to be one with it by identity. And through this endeavour they came easily to see that the self in us is one with the universal self of all things and that this self again is the same as God and Brahman, a transcendent Being or Existence, and they beheld, felt, lived in the inmost truth of all things in the universe and the inmost truth of man's inner and outer existence by the light of this one and unifying vision. The Upanishads are epic hymns of self-knowledge and world-knowledge and God-knowledge. The great formulations of philosophic truth with which they abound are not abstract intellectual generalisations, things that may shine and enlighten the mind, but do not live and move the soul to ascension, but are ardours as well as lights of an intuitive and revelatory illumination, reachings as well as seeings of the one existence, the transcendent Godhead, the divine and universal

Self and discoveries of his relation with things and creatures in this great cosmic manifestation. Chants of inspired knowledge, they breathe like all hymns a tone of religious aspiration and ecstasy, not of the narrowly intense kind proper to a lesser religious feeling but raised beyond cult and special forms of devotion to the universal Ananda of the Divine which comes to us by approach to and oneness with the self-existent and universal spirit. And though they are concerned with an inner vision and not directly with outward human action, all the highest ethics of Buddhism and later Hinduism are still emergences of the very life and significance of the truths to which they give expressive form and force,—and there is something greater than any ethical precept and mental rule of virtue, the supreme ideal of a spiritual action founded on oneness with God and all living beings. Therefore even when the life of the forms of the Vedic cult had passed away, the Upanishads still remained alive and creative and could generate the great devotional religions and motive the persistent Indian idea of the Dharma.

The Upanishads abound with passages which are at once poetry and spiritual philosophy of an absolute clarity and beauty, but no translation, empty of the suggestions and the grave and subtle and luminous sense echoes of the original words and rhythms, can give any idea of their power and perfection. There are others in which the subtlest psychological and philosophical truths are expressed with an entire sufficiency without falling short of a perfect beauty of poetical expression and always so as to live to the mind and soul and not merely be presented to the understanding intelligence. There is in some of the prose Upanishads another element of vivid narrative and tradition which restores for us, though only in brief glimpses, the picture of that extraordinary stir and movement of spiritual enquiry and passion for the highest knowledge which made the Upanishads possible. The scenes of the old world live before us in a few pages,—the sages sitting in their groves ready to test and teach the comer, princes and learned Brahmans and great landed nobles going about in search of knowledge, the king's son in his chariot and the illegitimate son of the servant-girl, seeking any man who might carry in himself the thought of light and the word of revelation, the typical figures and personalities, Janaka and the subtle mind of Ajatashatru, Raikwa of the cart, Yajnavalkya militant for truth, calm and ironic, taking to himself with both hands without attachment worldly possessions and spiritual riches and casting at last all his wealth behind to wander forth as a houseless ascetic, Krishna son of Devaki who heard a single word of the Rishi Ghora and knew at once the Eternal, the asramas, the courts of kings who were also spiritual discoverers and thinkers, the great sacrificial assemblies where the sages met and compared their knowledge. And we see how the soul of India was born and how arose this great birth-song in which it soared from its earth into the supreme empyrean of the spirit. The Vedas and the Upanishads are not only the sufficient fountain-head of Indian philosophy and religion, but of all Indian art, poetry and literature. It was the soul, the temperament, the ideal mind formed and expressed in them which later carved out the great philosophies, built the structure of the Dharma, recorded its heroic youth in the Mahabharata and Ramayana, intellectualised indefatigably in the classical times of the ripeness of its manhood, threw out so many original intuitions in science, created so rich a glow of aesthetic and vital sensuous experience, renewed its spiritual and psychic experience in Tantra and Purana, flung itself into new channels of self-expression in the later tongues and now, after eclipse, re-emerges always the same in difference and ready for a new life and a new creation.

The Veda is thus the spiritual and psychological seed of Indian culture and the Upanishads the expression of the truth of highest spiritual knowledge and experience that has always been the supreme idea of that culture and the ultimate objective to which it directed the life of the individual and the aspiration of the soul of the people: and these two bodies of sacred writings, its first great efforts of poetic and creative self-expression, coming into being at a time preceding the later strong and ample and afterwards rich and curious intellectual development, are conceived and couched in the language of a purely psychic and spiritual mentality. An evolution so begun had to proceed by a sort of enriching descent from the spirit to matter and to pass on first to an intellectual endeavour to see life and the world and the self in all their relations as they present themselves to the reasoning and the practical intelligence. The earlier movement of this intellectual effort was naturally accompanied by a practical development and organisation of life consciously expressive of the mind and spirit of the people, the erection of a strong and successful structure of society shaped so as to fulfil the mundane object of human existence under the control of a careful religious, ethical and social order and discipline, but also so as to provide for the evolution of the soul of man through these things to a spiritual freedom and perfection. It is this stage of which we get a remarkably ample and effective representation in the immediately succeeding period of Indian literary creation.

This movement of the Indian mind is represented in its more critical effort on one side by a strenuous philosophical thinking crystalised into the great philosophic systems, on the other by an equally insistent endeavour to formulate in a clear body and with a strict cogency an ethical, social and polilical ideal and practice in a consistent and organised system of individual and communal life and the endeavour resulted in the authoritative social treatises or Shastras of which the greatest and the most authoritative is the famous Laws of Manu. The work of the philosophers was to systematise and justify to the reasoning intelligence the truths of the self and man and the world already discovered by intuition, revelation and spiritual experience and embodied in the Veda and the Upanishads, and at the same time to indicate and systematise methods of discipline founded upon this knowledge by which man might effectuate the highest aim of his existence. The characteristic form in which this was done shows the action of the intuitive passing into that of the intellectual mentality and preserves the stamp and form expressive of its transitional character. The terse and pregnant phrase of the sacred literature abounding in intuitive substance is replaced by a still more compact and crowded brief expression, no longer intuitive and poetic, but severely intellectual,—the expression of a principle, a whole development of philosophic thought or a logical step burdened with considerable consequences in a few words, sometimes one or two, a shortest decisive formula often almost enigmatic in its concentrated fullness. These Sutras or aphorisms became the basis of ratiocinative commentaries developing by metaphysical and logical method, and with a considerable variety of interpretation, all that was contained at first in the series of aphoristic formulas. Their concern is solely with original and ultimate truth and the method of spiritual liberation, *moksha.*

(To be continued.)

THE MODERN GENTLEMAN.

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THE word "gentleman" need not now-a-days signify anything It has almost become a synonym—though a courteous one—for th term 'man.' When one is referred to as a gentleman, one hardly feel honoured in any way—hardly even notices it. Yet a high compliment may be paid through this single and homely word. It is simila to the plain and unvarnished title of 'mister' prefixed to a Englishman's name, which looks quite insignificant, but which may and often does, mean a good deal.

When it is not a mere wordy inutility, the term means something which is rather elusive. An accurate definition of it is impossible, and here probably lies its fascination. It has reference t the totality of impressions produced by a man and not to any particular attribute or attainment of his. The virtues it connotes ar social and are out of place in the seclusion of the study. It takes n particular account of those features of a man's character and intellec which go to constitute his distinctive personality, but is concerne chiefly with his dealings with others. A man's personality too i indefinable ; but it only serves to mark him off from his friends an neighbours, while his character as a gentleman points to the opportunities of contact between him and others.

A gentleman is sometimes defined as a man of good breeding, o fine feelings and chivalric instincts. While all these are very commendable qualities, their real nature is not easily comprehensible. A man may be quite up to date in point of etiquette, may be th cynosure of many eyes and yet may not be a gentleman. One' heart may be charitably disposed towards all, may be literally full o the milk of human kindness, and yet one may be avoided as boorish, coarse and vulgar. People may have suavity of manners and o speech and still be flighty and false at heart. A gentleman need not of course be a paragon of perfection, but he must be intelligent and decent, reliable as a friend, welcome in society, with qualities of head and heart which endear him to those he may come in contact with.

The conception is undoubtedly vague, but this vagueness is absolutely modern. The gentleman was not really such an elusive being three or four centuries back. In England, for example, the gentleman was at one time a man entitled to bear arms and registered in the College of Heralds, but not included in the nobility which enjoyed many special privileges. Members of certain professions were also once known as gentlemen. A man of good birth, attached to the household of the sovereign or of a noble, was likewise called a gentleman, and traces of this are still to be found in expressions like ' gentleman in waiting,' etc. In each of these cases a specific attribute was insisted on as the basis of the status of a gentleman. These descriptions would certainly now appear to be ridiculously crude and they present a strange contrast to the delicate, subtle and comprehensive modern idea of a gentleman.

Before the word ' gentleman ' came into use in the 16th century to signify a distinction of status, recourse had been taken to other expressions for this purpose. ' Nobility,' ' gentility ' and ' generosity ' were such terms (Journal of English and Germanic Philology, Volume 24, page 374). ' Nobility ' meant, up to the middle of the 16th century, the status of a man who stood above the common crowd through the possession of special *rights*, *privileges* and *powers*, conferred either by the king or by noble descent. Those who ranked above plebians were all called nobles. By the end of the century the term was restricted to the upper ranks, that is, to *barons* and *dignitaries* above them, and thus status was associated with titles. 'Gentility ' or ' gentry ' next took the place of ' nobility ' as the general term to mark the distinction between high and low; but it was used with reference even to the lowest order above the plebians, and was differentiated from ' nobility ' as an inner and inherited quality due to *birth*, of which title was looked upon as but an outward sign. ' The simple townsman, the lord and the prince all prided themselves on being gentlemen.' The boast was often repeated—" The king cannot make a gentleman." " Generosity " was used with reference to the *intrinsic merit* of a man as distinct from ancestry or titles and privileges. The difference in meaning amongst these three terms was not always kept in view, and they were often used synonymously.

Yet, what was called 'civil nobility' (as distinguished sometimes from 'Christian nobility' and 'natural nobility') gave rise to widespread discussion. 'It includes all variants of human nobility, whether it arises from birth, virtue, learning, office or honours bestowed by the king.' It was also defined as 'a dignity bestowed by the sovereign grace upon persons of virtue or ability, for life or forever, whereby a man exempted and raised by degrees, becomes lawfully preferred above the vulgar people, the better to do service to the king and the commonwealth.' 'Civil nobility' was of two types—'nobility dative' derived by direct acquisition from the king and 'nobility native' derived by descent from noble ancestors (and recognised by the king). But personal merit is not ruled out of court, for noble descent postulates such merit, and where it is without this, it facilitates its acquisition. Apart from the fact that " among common people the name of an old house coupled with a lordly air and a velvet cloak, constitutes the chief claim to the title of gentleman, the presumption is always in favour of the gentleman-born ; for he achieves in a moment what the base-born must labour years to attain, for he has opportunity, expectation of success and all the assistance that his position, connections with the powerful and reverence from his inferiors can give." Again, heredity is in favour of those who are nobly descended. The truly noble must follow in the footsteps of their illustrious ancestors. They inherit " an inclination to virtue, the manners and high spirits of their ancestors, and their ability for the tasks that fall to the gentlemen—government and leadership in war. The son of an ignoble man, on the other hand, inherits a disposition to vice, skill in low and mechanic arts, and a servile and mercenary spirit ; and even if he turns to virtuous ways and performs worthy deeds, he is not actuated by the disinterested love of virtue which inspires the gentleman, but by desire for gain, perhaps even by fear. The more ancient the nobility, the purer it is, as having bred into a man all the accumulated impulse towards virtue by a long line of illustrious ancestors, and bred out of him every lingering inclination towards the baseness of obscure progenitors." *(Definitions of the Gentleman in England.)*

The assumption here in favour of noble descent is that nobility or status had originally been conferred by the king on remote ancestors for their intrinsic merit which communicated itself to the descendants. An aristocracy of talent was believed by many thinkers to have been the basis of the social fabric in ancient times. But critics were quick to point out the anomaly to which such a belief led. Mankind was descended from Adam, and if the theory of original nobility held good, there could be no distinction between man and man. All would be equally virtuous or equally vicious—equally noble or equally base. Moreover, it was clear to every observer that the merits or virtues of an ancestor gradually disappeared, and a remote descendant did not retain the faintest trace of ancestral virtues. The grant of rank or distinction by the king to a man proved that ancestral virtue was not yet extinct in him or that he had acquired merit himself. Whatever a man's claim to social status and political distinction, they had to be ultimately conferred by the king, and ' nobility native ' was thus linked with ' nobility dative.' None was competent to assume any distinction of his own accord.

As for merit, three kinds were generally looked upon as justifying royal favour, *viz.*, virtue, learning and riches. "The chief claim to distinction was admitted to be virtue, that is, conspicuous personal merit and ability shown in actions beneficial to the state. A man may practise the private virtues of his life and still not be worthy of nobility, for virtue that is private is restricted in its influence, while virtue that is suitable for ennobling, is public, conferring benefits on the whole state and reaching to posterity, as it raises a family to distinction and honour." Learning and valour are regarded as of equal importance in this respect. " A student in the university or the Inns of Court by that fact assumed the standing of a gentleman, and the lawyer in particular rose in esteem with his reputation for learning." The old saying was " Arms bred nobility." Recruits to nobility from the army were in fact very numerous. There were however rules governing the recruitment. " Ten years of active service is usually set as necessary to assumption of gentility, not merely as a rough soldier in the lower ranks, but in some position of command. Nor may any common hireling be honoured, but such a man as ' is given by his owne disposition to delight and folowe the cannon wheele.' " Wealth justified the award of royal distinction for many reasons. Riches are regarded by the crowd as the main ground for respecting a man. Liberality, one of the chief virtues of the gentleman and a Christian, is not possible without the possession of wealth. " Theoretically wealth should have been honestly come by, or old enough for the memory of its dishonest origin to have been lost."

These English ideas of the ' gentleman ' were considerably influenced by Italian views in the 16th century. City states were prominent in Italy during the Renaissance epoch. Though they meant disunion and internal disorder, they were really the centres of culture in those days. Poets, painters, thinkers and learned men received encouragement and patronage in them, and repaired to them in large numbers. There being yet no national cultural institutions in Italy, the courts of these petty states were the centre of attraction for men of merit and taste. In consequence, the courtiers were all believed to have been cultured men, and culture was invariably identified with status and distinction. Discussions were frequent in those days about the requisite qualifications for the distinction of a courtier, and handbooks of culture called courtesy-books were produced in abundance in Italy. The most important of these were the *Cortegiano* (by Castiglione), *Il Nennio* (by G. Nenna), *Civil Conversazione* (by Guazzo), *Discorsi* (by Romei), and *Gentilhuomo* (by Muzio). The works of Piccolomini and Giraldi are also well known. Some of the courtesy-books were translated into English in the Elizabethan Age and stimulated English thought. The Italian courtier was regarded as the model for the English 'gentleman,' and the attributes of the former were carefully studied in England which followed Italy in many matters in this age.

Italian writers too found it difficult to define a courtier. Many of them fumbled and could not point to any characteristic possessed in common by courtiers, excepting their connection with courts of princes. Nenna has this in mind when he reproduces the divergent views held by the Italians on the point. For example, some believe that nobility resides in blood, others think that it is due to wealth, others again associate nobility with service under princes, while there are people who are of opinion that it is the same thing as having a large number of servants or that it is only another name for laziness and indulgence in games. (*Il Nennio*, Bk. III.)

But whatever might have been the views of common people, distinguished Italian thinkers were able to rise above uncertainty of thought and narrowness of outlook, to pass beyond unessential things to the realisation of the essential matter and to describe the courtier with some degree of fullness. Their views differ from the English ideas in many respects. The courtier according to them does not necessarily possess special powers, privileges etc., is not merely the type of this or that particular attribute but represents the perfect specimen of humanity, embodying the best qualities of man. They possess not one but many accomplishments—physical, moral and intellectual—which invest their personality with a special attractiveness and draw the spontaneous homage of all. The Italian view is not in favour of any particular attribute to the exclusion of the others. It insists equally on birth, brains and the sterner as well as the milder virtues of man.

There are differences of opinion amongst the authors of Italian courtesy-books as to the necessity of high ancestry in the case of a courtier. Guazzo regards it as all-important and complains against the indifference with which it was regarded in his days. Muzio is of the same opinion, though he naturally looks upon it as a desirable asset.

Castiglione in the *Cortegiano* tries to present the cases for and against it with equal emphasis, though the eloquent and persuasive speech of Conte Ludovico da Canossa shows where his sympathy lies. The explanation why good birth is necessary in a courtier is found by Castiglione and others, like the English writers on the topic, chiefly in the law of heredity, *viz.*, that good habits in parents produce in their children a facility for virtuous action. It is also asserted that in the very blood of men nobly descended lie actually the seeds of virtue, just as mettle is ingrained in an excellent breed of horses (*Il Cortegiano*, Bk. I, Sec. 14).

It is not enough that the courtier should have high ancestry ; it is necessary that he should be fully qualified to bear arms and to enter the thick of the fray. The importance attached to martial attributes was of course due to the lingering influence of chivalry. The advance of civilisation amongst the Italians had not extinguished in them the fire and ardour of their forefathers. Says Castiglione, 'Estimo che la principale e vera profession del cortegiano debba esser quella dell' arme.' Besides having skill in the use of arms, the courtier was expected to be proficient in various physical exercises, *e.g.*, riding, running, jumping, swimming, wrestling, etc. Traces of these ideas in England are to be found, for example, in the description of the true courtier in *Mother Hubberd's Tale*:

> " ......lothefull idelnes he doth detest,
> The canker worme of everie gentle brest;
> The which to banish with faire *exercise*
> *Of knightly feates*, he daylie doth devise;
> Now menaging the mouthes of stubborne *steedes*,
> Now practising the proofe of *warlike deedes*,
> Now his bright *armes assaying*, now his *speare*,
> Now the nigh aymed *ring* away to beare.

At other times he casts to sew the *chace*
Of swift wilde beasts, or *runne on foote a race,*
T'enlarge his breath, (large breath in armes most needfull)
Or els by *wrestling* to wex strong and heedfull......"

Physical beauty too is essential, and the first speaker on the virtues of the courtier in Castiglione's work, insists on his having "bella forma di persona a di volto." It was however far from the intention of Castiglione to encourage vanity and foppishness, the two vices of Italians 'of mode,' which repelled foreigners and as a matter of fact created a strong prejudice against them in England. Castiglione rates other qualities higher than personal beauty. Grace (1) of manners, (2) of speech and (3) of movement is of far greater worth, inasmuch as it readily impresses itself upon the minds of others and wins their respect and affection. It is called *Sprezzatura* in the *Cortegiano,* and the author takes great pains to explain its importance and significance in some detail.

This grace which opens the doorway to every heart cannot be acquired through human effort. In Castiglione's opinion, it is the gift of Fortune, the supreme dispenser of all good ; it is due to her favour that some persons are endowed from their very birth with an attractiveness of speech, action and movement. An English poet notes the vain attempts made by unfortunate people to make up their congenital defects:

" ......great helpe dame Nature selfe doth lend ;
For some so goodly *gratious* are by *kind,*
That every action doth them much commend,
And in the eyes of men great liking find,
Which others that have greater skill in mind,
Though they enforce themselves, cannot attaine ;"

Nenna also lays stress on the charm of a true gentleman's personality. He says, "Man of noble birth must be entirely good.........He should be respectful, gentle and humane. He should try to *please* others according to current usage. He should try to gain fame and make the *best impression upon other men.*"

Cultivation of the intellect has not been overlooked in the courtesy-books. As a matter of fact, detailed directions are given for it. The study of the classics and of history is specially insisted on. Particular attention is to be given to pronunciation. A knowledge of the vernacular is regarded as essential, while proficiency in singing and music is recommended as an additional qualification.

Though far above the common run of men in accomplishments and position, the courtier is not to remain in lordly seclusion at a respectable distance from them. On the contrary, it is expected that he should mix with them freely and take part in their recreation and amusements like balls, dances and pastime in the open air. The Ape in *Mother Hubberd's Tale* passes himself off as a courtier, and the accomplishments the poet bestows on him are derived from the *Cortegiano* :

> " — he could *play*, and *daunce*, and *vaute*, and *spring*,
> And all that els pertaines to *reveling*—"

One of the questions discussed in Italian treatises is whether a courtier should be a lover. A speaker in the *Cortegiano* answers the question in the affirmative, but says that the courtier's love is different from the common passion which bears that name. It is based on a noble urge of the soul. The courtier is a lover in the true sense of the term ; he however enjoys the beauty of his beloved not through the sense of touch or the palate, but only through his eyes and ears. He is content merely to have a sight of her charming features and to hear the music of her voice. Love is not only an ornament of a cultured gentleman, but it is also an instrument of uplifting his soul to a higher plane where it can commune with divinity itself. (*Il Cortegiano*, Bk. IV, Sec. 70.)

The insistence on grace and capacity for love in a courtier was undoubtedly the product of the spirit of humanism which swept over Italy during the Renaissance. It saves the courtier from being reduced to a mere automaton—a lifeless type of a number of physical and moral qualities. That the picture of the courtier drawn by Italian authors throbs with the breath of life, is particularly due to this.

The Italian idea of a courtier furnishes the connecting link between the English conception of nobility and the modern notion of a ' gentleman.' Nobility in England was originally based on privilege and next on descent, and merit was recognised ultimately in a very restricted form and chiefly because it was a justification for the award of distinction and a status by the king. Even this insufficient recognition of personal worth was due to extraneous considerations, not to its inherent importance. For example, it was partly the outcome of the successful competition of poorer boys in life's struggles against the richer classes, which was due to the spread of education.

An increase in the number of civil occupations which accommodated poor but intelligent youths, was also responsible for it, high posts in the army having been formerly filled up with uncultured young men belonging to rich families. The courtier in Renaissance Italy owed his eminence to the absorption of the type of culture that was in vogue in his days, more than to privilege or birth, though it was considered desirable, in the fitness of things, that he should not be absolutely a stranger to these. In the case of the modern gentleman, the question of birth or privilege is hardly relevant, and none cares to enquire into the matter. His education need not be of any particular brand as in the case of the Italian courtier. What is needed is not any cut-and-dried qualification. Some intellectual attainment, suavity of manners and of speech and freedom from prejudice and passion now suffice. The emergence of the modern conception illustrates the well-known truth that progress in many spheres is generally from the concrete to the abstract. Rigidity of thought is generally succeeded by catholicity and elasticity of views. The past insisted on status and privilege or training in specific subjects, while the modern times value excellence and grace which steal into men's hearts, and are subtle, comprehensive and undefined.

SURYA NAMASKARAS, YOGA ASANAS, PRANAYAMAS, DUNDAHLS AND BHASKIS—THEIR PLACE IN A SOUND PROGRAMME OF PHYSICAL EDUCATION FOR SECONDARY SCHOOLS [1]

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NATIONALISM and the claim that what has come down from the hoary past is good for us now are mainly responsible for the growing demand for the inclusion of the indigenous activities like Surya Namaskaras, Pranayamas, Yoga Asanas, Dundahls and Bhaskis in school programmes of physical education. The inclusion of dundahls and bhaskis in practically all provinces and states and the introduction of Yoga Asanas, Surya Namaskaras and Pranayamas in a few states indicate the response. What emphasis should be placed on these activities and to what extent should they be used in a sound programme of physical education.

These activities are generally known. A good many adults practise them and still others see them being practised. Yet a brief description of these activities is desirable to avoid any confusion of thought.

Yoga Asanas and Pranayamas.—These are two of the eight 'angas' or members of Yoga practice, the angas in order being (1) Yama or discipline (consisting in abstinence from doing injury, honesty, chastity, poverty), (2) Niyama or self-restraint (purity, contentment, asceticism, study and devotion), (3) Asanam, sitting (in the right place and in the correct bodily attitude), (4) Pranayama (regulation of breathing), (5) Pratyahara (withdrawal of the senses from their objects), (6) dharana (concentration of the attention), (7) dhyanam, meditation, and (8) Samadhi, absorption. (Das, S. K. *The Educational System of the Ancient Hindus*, p. 140. 1930.)

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It will be seen that Yoga Asanas and pranayamas are the part of a complete system devised for the attainment of Samadhi or absorption with the Infinite. The former, numbering about a hundred, are different types of positions in which the body is held for certain lengths of time. They vary from the sitting posture to that of balancing the body on the head and forearms, from that in which the body is held in its normal form to that in which the body is twisted and warped and held in seemingly unnatural positions. One who is interested may refer to the pages of the Yoga-Mimamsa, a journal devoted to the study of Yoga practices, or other literature. (Kuvalayananda, Srimat (Ed.) Yoga Mimamsa, Kaivalyadhama, Lonavla, Bombay).

Pranayama simply means " a pause in the movement of breath." Each pranayama consists of three parts :—puraka (inhalation), kumbhaka (holding of breath) and rechaka (exhalation). According to Patanjali, there are four types of pranayamas, while according to Svatmarama there are eight varieties. (Kuvalayananda, Srimat—Pranayama: Kaivalyadhama, Lonavla, Bombay, 1931, pp. 47-48.).

Surya Namaskaras—(literally prostrate-salutations to the sun).—This is just one exercise involving the use of practically the whole musculature of the body, with emphasis on pranayamic breathing. Each Namaskar is to be performed after the chanting of a mantra composed of the Pranava, a Bija Mantra or a series of Bija Mantras, and one or more names of the sun. The longest mantra is the 22nd and runs like this:

> Om Hram hrim hrum hraim hraum hrah,
> Om hram hrim hrum hraim hraum hrah,
> Mitra ravi surya bhanu,
> Khaga-pusha-hiranyagarbha
> Marichyaditya-Savitrarka-
> Bhaskarebhyo namah !

A complete round of Namaskars consists of 25, each having a special mantra beginning with a small one and coming to a climax in the 22nd, 23rd, and 24th, but ending with a small one—Om Shri, Savitri-surya-narayanaya namah ! The Chief of Aundh (Aundh, Chief of, *Surya Namaskar,* Aundh State Press, Aundh, 1931) mentions just one way of doing these Namaskars, while Satbaleker (Satbaleker, D.: *Surya-Bhedana Vyam* (in Canarese): 1929: V. B. Subbaiah & Sons, M. B. D. Electric Printing Works, Bangalore City) mentions five different ways. The variations in Satvaleker's is due to slightly different changes in the fundamental positions described by the Chief of Aundh and to the inclusion of several asanas in the performance of the Namaskaras.

Dundahls and Bhaskis.—These are known in Northern India as Dunds and Baithaks. Dund in Sanskrit means 'the arm ' and bait means ' to sit.' Bending and stretching the arms is characteristic of the dunds and full squatting of the baitaks. These exercises are supposed to have their origin in ancient religious ceremonies. Their value lies in the use of the large fundamental muscle groups and consequently in their value for organic development. But this does not divest them of their ' formal ' nature, because in the final analysis they are purely artificial exercises grouped together under a system. These are too well known to need any further description.

The use of these activities in school programmes of physical education is being advocated for the following reasons :—

1. They are national in character and have been handed down from the hoary past.
2. They do not require costly equipment, no gymnasia, no apparatus.
3. They are easily taught and are easy to perform.
4. They do not require lengthy periods of time for practice.
5. They can be done by any one and anywhere individually or in groups.
6. They can be taught to large groups at a time by a single teacher.
7. The benefits accruing from their practice are legion. Health, strength and mental poise are the outstanding results, while some of them, for example the Surya-Namaskaras, are almost a panacea for all ills the human race is prey to.
8. Some of them have spiritual values which are not inherent in any other activities.

But it must be noted that these activities come under the classification of formal activities, *i.e.*, " invented exercises organised at times into ' systems ' and presented in certain groups as day's orders. This material is artificial with no organic relationship to natural movements, egocentric in type, and without the sanction of any of the sciences " (Williams, J. F. in, *Principles of Physical Education,* 2nd Ed, revised: p. 371. W. B. Saunders & Co., Philadelphia, London, 1932). As formal activities they are out of place in a sound programme of physical education for the following reasons:—

1. The claim put forward by most of the 'formal' systems of exercises that they "lay a real and lasting foundation of normal health and strength" ignore and do not emphasize strongly enough that normal health and strength is based not merely on exercise but also on nutrition, on hygienic habits of living, and on environment.

2. Some of the exercises are not fundamental to normal health and strength because they do not involve the use of the bodily parts in a natural way. They are even unhygienic and unphysiologic.

3. In a programme of formal activities the biologic needs, instincts, interests and capacities of the individuals are not taken into account. Organic development, neuro-muscular co-ordination and emotional integration—these are not provided for in the most satisfying way.

4. No appeal is made through these activities to the desire for self-expression on the part of the individual. Participation in them is demanded not because of the participant's interest in it for its own sake and for the opportunity it provides the participant for the satisfaction of his desires, but for the sake of some distant unappreciated values like strengthening of the will, obedience, discipline, etc.

5. The formal activities being invented exercises, invented for special purposes fail to conform to sound educational principles. The Laws of Learning that of primary associate and concomitant learnings are not followed with the consequence that little or no learning is likely to take place while the chances of undesirable concomitant learnings are many.

It would be seen then that on the above grounds the indigenous activities discussed in this article are not desirable as the main ones in school programmes of physical education. The arguments regarding cost, time, place, etc., seem trivial in the face of these more important reasons.

So far, however, these activities have been discussed in a general way. A detailed treatment of some of them at least may throw more light on the matter.

To begin with Pranayamas. In an article on "Physiological and Spiritual Values of Pranayama" Srimat Kuvalayananda, one of the foremost exponents of breathing exercises in India, expounds at length on the physiologic value of breathing exercises thus:

> " The Yogic seers of ancient India looked upon Pranayamas as the one exercise that could make every life process supremely healthy. Some of them were so enthusiastic in their optimism about the physiologic efficiency of the Pranayama that they ruled out all other exercises for securing the health of the human body. From our own experience we can safely say that no physical exercise can even have one hundredth of the efficiency of Pranayama. In fact, Pranayama is not only the control of the different physiological functions but it is the control of the very life processes that vitalize the human organism." (Srimat Kuvalayananda: *Physiological and Spiritual Values of Pranayama.* Yoga-mimansa : Vol. IV : No. 4, p. 315. October, 1933.)

The whole argument regarding the physiologic value of Pranayama according to Srimat Kuvalayananda may be summed up thus:

Massage to the organs of elimination through Pranayama renders them healthy for efficient functioning.

The same happens to the lungs, and the organs of digestion and absorption.

Proper digestion, absorption and elimination takes care of the nutrient element of the blood-nerves and muscles once stored up through Pranayama continue to maintain that tone for a considerably long time.

Pranayamic exercises so train the respiratory apparatus that during the remaining part of the day respiration is carried on most efficiently and larger quantities of oxygen are absorbed throughout the day than ordinarily would be. The massage of the heart through Pranayamic breathing renders it healthy for efficient circulatory work.

In Bhastrika, especially in its part which corresponds to Kapalabhati, vibrations start and spread themselves to nearly every tissue in the human organism,—the arteries, the veins, and capillaries included. Thus the whole circulatory system is exercised and massaged during Pranayama and is prepared for efficient functioning.

The rich quality of the blood and its satisfactory distribution to all the nerves and the glands insure their health.

The pulling up of the vertebral column during Pranayama gives exercise to the sympathetic and the roots of the spinal nerves.

The nervous and endocrine systems which are of supreme importance in the human. physiology and also the respiratory, the circulatory and the digestive system upon which the health of the first two systems depends, are all simultaneously exercised in Pranayama.

Hence the supreme importance of Pranayama. (Srimat Kuvalayananda: *ibid,* pages 310-315.)

It is not clear how muscles and nerves are toned up to such an extent as to keep up that tone for a considerably long time. While some of the physiologic values claimed for Pranayama may be conceded it is not easy to comprehend how the " Kumbhaka " part of Pranayama which is concerned with the holding of breath after inhalation is physiologic. It may have spiritual values (?) but that is not the immediate concern of the physical educator specially in secondary schools. In this connection the warning of Kuvalayananda that " the novice should avoid Kumbhaka (holding breath) for some days at least," that " Pranayama can be practised only after adolescence " and that "if prescribed to boys of younger age through ignorance (it) is likely to do harm " is pregnant.

Western thought in reference to breathing exercises condems their use as unphysiologic. Williams has summed up the arguments in his *Personal Hygiene Applied.* He says:

> (1) " Oxygen cannot be stored in the body. The passage of oxygen from the air chambers of the lungs to the blood and thence to the tissue is dependent upon the need of the body cells for oxygen. If physical activity is increased oxygen is required and hence respiration is increased in rate and depth ....
>
> (2) " By respiratory exercises the proportion of oxygen to carbon dioxide in the lungs and blood can be temporarily increased, but only at the expense of the physiologic equilibrium of the body ....
>
> (3) " The voluntary taking of oxygen regardless of needs of the body is unphysiologic and irrational. The quality of oxygen taken up by the cell is conditioned by the needs of the cell ....
>
> (4) " The use of breathing exercises following a gymnastic lesson is unscientific and should be discontinued .... respiratory needs vary tremendously in different individuals."

He also emphasizes the danger of developing large lungs out of proportion to the respiratory needs of the body, specially as large lungs and breathing exercises are not inimical to pulmonary tuberculosis, but rather are conducive to it if the large area of the lungs is not used constantly. (Williams, J. F. : *Personal Hygiene Applied*: W. B. Saunders Co., Philadelphia, London, 1931: pages 274-278.)

In support of these conclusions Williams cites several authorities and his conclusions therefore become considered judgments passed on facts and not mere opinions.

Besides, as already stated, organic development depends on muscular activity, and this development should be in accordance with the needs of the growing organism. Through the natural activities of the physical education programme the respiratory organs are made to function in relation to and in harmony with the needs of the organism for supply of oxygen and the elimination of carbon dioxide. The emphasis on breathing exercises in a physical education programme is entirely misplaced.

It may be said therefore that since as far as present knowledge goes the evidence regarding the unphysiologic nature of breathing exercises seems to be preponderating, there is no justification for the inclusion of Pranayamas in school programmes of physical education when there are other more useful and interesting activities.

What about the Yoga Asanas? These have been previously described. A number of these Asanas violate anatomical and physiological principles. To hold the body in twisted positions as in the Ardha-Matsyendrasana, or in the topsy-turvy position as in the Sarvangasana, the Shivshasana or the Viparita Karani Asana for periods of "at least two minutes" is against natural laws. The statement of Srimat Kuvalayananda concerning Yogic exercises is very apt in this connection. He says:

> " The problem of physical education in schools and colleges is in several respects different from the one that can be solved by means of the Yogic system of physical culture. Because in the physical education in the school boys we have not only to provide for muscle-building sports and games, but also for the co-ordination of mental and physical education, etc. Hence, there should be no attempt to confine physical education in schools to a practice of Yogic exercises only." (Kuvalayananda, Srimat; *Yog Mimansa*, Vol. II, p. 126.)

Until research reveals the value of these activities for students in schools and colleges it seems desirable not to include these Yoga Asanas as of prime importance. The same may also be said of dundahls and bhaskis and Surya Namaskaras, all of which are formal activities. But they are also traditionally handed down. The late Lala Lajpat Rai said that what is traditional should not be accepted just because of this fact, nor rejected without any examination. Being traditional activities they have an appeal and as big muscle activities they are useful ; but they cannot be given a prominent place because of their inherent artificiality. The best way to include them seems to be as 'stunts' to be practised by those interested in them. But it is not formal training or discipline, or muscular strength or ability to do stunts but full and complete integration in all levels—physical, mental, moral and social—for wholesome living as a member of society that every student should have. This seems possible through a programme of natural activities and towards the realization of this every physical educator must set his pace.

AESTHETIC PLEASURE IN DRAMA

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BHARATA, the ancientest art-critic that India has produced and the greatest as well, puts forward the great idea that *Rasa* is what makes literature: says he: *rasādṛte na kaścidapyarthaḥ pravartate*. He means thereby that an idea, to become worthy of being expressed and understood or worthy of appeal to the cultured or the uncultured, or of rousing man into activity, must be possessed of *Rasa*. In the absence of this the idea falls flat. The dramatist writes drama because he is moved by *Rasa*, and the critic enjoys it because there is *Rasa*. In other words, here is the first principle laid down: drama to make its appeal to the audience must be characterised by *Rasa*. It would be seen from this that Indian critics, beginning with Bharata, assume that every literary work of art—and hence drama also—must have *Rasa*.

The second very general idea that Bharata enunciates is that aesthetic pleasure knows no difference. If we speak of varied *Rasas*, such for instance as *Śṛṅgāra*, *Hāsya*, *Karuṇa*, etc., the statement is correct only from a popular point of view, or in Sanskritic terminology, it is *aupacārika*. It is true only with reference to the concomitants which help to manifest the aesthetic pleasure. In other words, all *Rasas* are fundamentally the same: that is, all aesthetic pleasure, howsoever it may be derived, is one and the same in nature, in intensity and in effect.

This necessarily leads us to the next position that *Rasa* is a *vikṛti* of a *prakṛti*. The aesthetic pleasure, that is generally described as being eight on the basis of the causes that give rise to it, is not something that is newly created in the mind of *sahṛdaya*; he has something inherent in him, which we call by the term *sthāyibhāva*, and this something is brought within the threshold of consciousness and realised under certain specific conditions. When, therefore, we enjoy *Rasa*, what we actually do is to realise the original *sthāyibhāva* latent in us.

This takes us to still another interesting position. The *Rasa*, or aesthetic pleasure, cannot be enjoyed by all but only by select people—such alone as can get their *sthāyibhāva* metamorphosed under some specific conditions. The question might be raised how can this be ? If everyone of us has got it in a latent form inherent in us, how can it be said that some people alone can have *Rasa* realisation, but not all ? The answer is simple: both from a philosophical and practical point of view. Every man has got the inherent capacity to enjoy happiness but all do not get it. Every man has got the inherent capacity to attain *Mokṣa*, if such a thing can be accepted, but our present assumptions are that all do not get salvation. Thus we find that it is not every man who can enjoy aesthetic pleasure: it requires some specific training, and, when this training is there, one does enjoy it. This is a point of view that is accepted by all critics from Bharata downwards in India and from Aristotle downwards in the West. We may say, then, that aesthetic pleasure is enjoyed only by a certain type of people, and they are termed *sahṛdayas*.

Here, however, a question deserves to be asked. We see the story of Duṣṣanta and Śakuntala acted on the stage. The specially gifted people, the *sahṛdayas*, enjoy the *Śṛṅgāra Rasa*. Do the actors alse enjoy the *Rasa* ? The answer is that, as actors, they do not enjoy it. If they do enjoy, they enjoy it only as *sahṛdayas*. We may shift the ground and ask if the original hero and heroine, Duṣṣanta and Śakuntala, enjoyed it. We would answer no. Strange as it may seem, it is nevertheless true. After composing the famous *Ādikāvya*, Vālmīki got it recited in the presence of Rāma himself. Does not Rāma as a member of the audience enjoy *Rasa* ? We should say that he does in common with any other *sahṛdaya*. Did Rāma, the hero, when he was living through these actions enjoy *Rasa* ? And does the actor who impersonates Rāma enjoy *Rasa* ? The second of these questions can be answered easily: it depends upon his capacity as a *sahṛdaya*. If he is one, he enjoys it; if he is not, he does not. The first of these questions also we would answer in the negative. That is to say, Rāma who was the active *Karta* in the whole course of his life, we say, did not enjoy *Rasa* when he was performing those particular actions which are represented on the stage. This might appear to be very queer, and many might not be tempted to agree with this view. This, however, is only apparent. Rāma did not enjoy *Vipralambhaśṛṅgāra*, when he actually divorced Sīta. I am sure he would never repeat that action of his life. But represented on the stage, he would like to see it repeated every now and then. Similarly, Duṣṣanta would never like to pass through the ordeal of divorcing his beloved a second time, though on the stage, like us, he also would have welcomed a repetition of the same. Here then we come to an interesting difference between actual life in the world and its representation on the stage: love in actual world is different from love in the theatre. The former we shall refer to by the usual term love and the latter by the term *Śṛṅgāra.* Love and *Śṛṅgāra* are, then, different. This is true not only of love and *Śṛṅgāra,* but also of every other *Rasa, Hāsya, Vīra, Karuṇa,* etc.

The nature of Rasa was first enunciated by Bharata in the famous statement, '*vibhāvānubhāvavyabhicārisaṃyogāt rasaniṣpattiḥ.*' This is a very important statement and, as such statements generally are, it is capable of different interpretations. And in our land, famous for its speculative genius, four main interpretations have been made. Of these four, the later two interpreters, Bhaṭṭanāyaka and Abhinavagupta, have tried to answer the question how love is different from *Śṛṅgāra, i.e.,* how worldly experience is different from the experience on the stage.

According to Bhaṭṭanāyaka, the predecessor of Abhinavagupta, *Rasa* is inherent in all *kāvyas* and this particular feature marks them off from every other variety of thought in linguistic garb. In conveying this *Rasa,* the *vibhāvas* stand as accessories. The enjoyment of this cannot be identified with the pleasure due to recollection, because there is no stay or check in the course of *Rasa* realisation. It comes simultaneously and stands out quite unconnected with anything special. It is a species of generalised, universalised pleasure, and because of this characteristic, it is sometimes identified with bliss transcendental. The gross, vulgar, worldly pleasure can have, and has, nothing in common with the *Rasa* that we realise on the stage.

According to Abhinavagupta, there exists in every one of us the permanent emotion, called *sthāyibhāva.* The sight of women, their lovely glances, the spring season and moon light have awakened love in some men. They are frequently subject to this, and as frequently their souls are stirred by this rousing emotion. When such men form the audience, they are affected by the acting, and the same emotions are awakened in them, but with a specific difference: in real life they had some object or person or personality on which they wove their dream of beauty and bliss. Here, on the other hand, the original is absent; the actors are artificial; consequently, the emotion appears freed of all gross elements. They stand universalised and appear in their pristine purity, the same in quality and quantity as that produced in the contemplation of the Supreme Godhead. Hyperphysical in character, this pleasurable emotion produces a great outburst of feelings, so powerful that it literally drowns everything else. It kindles every fibre and tissue of the body penetrating into the innermost recesses of the soul, and finally stands out before the mind's eye in veritable form and shape. It is, indeed, a mental storm which gives rise to an intensely pleasurable calm. At this moment of supreme pleasure, the ensuants, the excitants and accessories—none of these have any independent existence. We relish the whole. It is this unique hyperphysical state that we term *Rasa*. And this *Rasa*, the author continues, is neither an effect nor a product ; neither is it cognised, nor inferred ; but it is something elicited and manifested, sensed and relished. This again is not sensed by all, but only by a few—the true *sahṛdayas*, those who have sensed the gross aspect of it in everyday life. None else can experience this pleasurable state of mind, this pleasurable vibration of transcendental bliss.

Our *Ālaṁkārikas* have also tried to explain away the contradiction involved in the case of emotions such as pity and fear. All are agreed that here also we have only pleasure. The stolen Sīta, the refused Śakuntala, the raving Damayanti, these bring tears into our eyes. But yet we enjoy pleasure, because we again desire to see the same. Thus we cry and yet are steeped in pleasure ; but let the same tragedy be enacted in actual life, and we have not even an iota of pleasure. The emotions of pity and fear excite only to allay. It is something like homeopathic treatment curing emotion by means of emotion, similar in kind but not identical. Poetic fear differs from ordinary fear, though they have so much in common. There is in both the same thrill of expectancy, the same shudder of horror, the same vague foreboding, the same tension of mind and the same agonised anxiety. But in the latter case, it springs from our sympathy with the sufferer and the possibility of a like fate for us, for there is ever present the doubtful doom of mankind. All the pain, disquiet, and unrest, attendant upon real life, arise from the element of self. But these vapour away, when the egoism is removed, when these divest themselves of their selfish and material elements. Then they become part of a new order of things and are universalised. At this moment the emotions resolve themselves into a blissful calm, or as the *Ālaṁkārikās* call it, *Rasa.*

The emotions aroused in the theatre are thus essentialy different from the emotions aroused in actual life under the same conditions; and this difference, we might say, is in the very nature of things: *vastusvabhāva evāyaṁ na tu paryanuyogapadavīmavatarati prāmāṇikānām.* Emotions aroused in every day life do not admit of wayward and violent movements of either passion or imagination and do not convey any extra-ordinary impulse to the latter. In everyday life the arousing of our emotions and our responding to them are a necessity ; but in the realm of drama, this is not a necessity; there our mind indulges in an emotional recreation, which is positive relief from our everyday life.[1]

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[1] This was the opening speech at a symposium on the subject held under the auspices of the University Sanskrit Society on 29-8-29.

8

ANGLO-GERMAN RELATIONS OF THE FUTURE

DR. TARAKNATH DAS.
Washington.

THERE are German statesmen who are convinced that a day will come when Great Britain may be willing to support Germany to attain a dominant position in Central Europe. This view is based upon the assumption that there is a serious Anglo-French rivalry in the continent of Europe and Anglo-Russian rivalry in Asia and also somewhat insecure position of Britain in the Mediterranean, therefore German statesmen think that Britain will be glad to come to an understanding with Germany.

To be sure, British statesmen do not approve of any Power challenging British supremacy in World-Politics, and particularly in Europe. However, if France follows a policy of co-operation with Great Britain,—and it is expected that will be the policy of French statesmen,—then British statesmen will regard a strong France and her allies as an asset to the cause of British supremacy and therefore Britain will not act against France. Furthermore British statesmen realise that France today holds a key to Soviet Russian diplomacy in Europe. Britain can use French friendship to deter the Soviet Russian Government from following an anti-British policy in Asia. Lastly, Anglo-French co-operation in the Mediterranean is the only possible means to bring about a solution of the present Anglo-Italian rivalry. It is even possible that through French influence an Anglo-French-Italian understanding may be brought about to strengthen the position of these three colonial Powers.

It should not be forgotten that British statesmen of all parties regard that industrially and militarily Germany with her 70,000,000 people is potentially a greater and more formidable rival to British supremacy than France of less than 40,000,000 people and inferior industrial efficiency. It should be remembered that the fundamental British policy has been and will be in the future that Britain will not allow France to be crushed by a powerful Germany. In this connection, one may say without fear of contradiction that one of the prime causes of Britain's entry into the World War against Germany was to protect France from being completely defeated. It is generally asserted by many historians that Great Britain did not have any definite policy of aligning herself in favour of France against Germany, and Great Britain entered the World War because of German violation of Belgian neutrality. But the fact is that, Sir Edward Grey as early as September 12, 1912, assured M. Sazanow to the effect that Great Britain would support France against Germany, if ever France was faced with a crushing defeat by the superior force of Germany. The following secret document of Sir Edward Grey can be regarded as of vital importance ; because it discloses the fundamentals of past as well as future British diplomacy towards France and Germany :—

Memorandum by Sir Edward Grey.

" PRIVATE SECRET.

BALMORAL CASTLE,
September 24, 1912.

M. Sazanow asked me what our fleet could do to help to protect Russia if by her alliance with France she was involved in war with Germany. It was understood by Russia that France would keep ships based on Bizarta to prevent the Austrian and Turkish ships operating against Russia, but all that Russia could hope to do with her Baltic fleet when ready is to close the Gulf of Finland, and some of her towns must be left exposed.

I said that the question of the use to be made of our fleet if we were at war was rather one for naval experts. I doubted our sending ships into the Baltic unless we were sure of the control of the entrance, and this, if Germany could overrun Denmark, it might be difficult to ensure. But of course our fleet (if it could not get the German fleet to come out and fight, which was what we should like) *would shut up and blockade the German North Sea coast and would, if we went to war, do all it could against Germany.* Our superiority over the German fleet, which we should maintain at all costs, would in this event set the French fleet entirely free for the Mediterranean.

The question of whether we went to war would depend upon how the war came about. No British Government could go to war unless backed by public opinion. Public opinion would not support any aggressive war for a revanche or to hem Germany in and we desired to see difficulties between Germany and other Powers, particularly

France, smoothed over when they arose. *If however Germany was led by her great, I might say, unprecedented strength, to attempt to crush France, I did not think we should stand by and look on, but should do all we could to prevent France being crushed. That had been our feeling at the time of the Algeciras Conference in 1906 and again last year.*

Germany has shown a desire for some agreement with us to ensure that we should under no circumstances take part against her if she was at war. But we had decided to keep our hands free. If Germany dominated the policy of the Continent it would be disagreeable to us as well as to others for we should be isolated."

E. G[REY.] " [1]

Some German statesmen probably realise this fact that it is unsafe to count upon British aid or even neutrality against France. Possibly for this reason, Herr Hitler himself is anxious to give an assurance to France regarding her territorial integrity. These statesmen want a free hand for German expansion in the East, possibly at the cost of Soviet Russia. They are working for a Franco-German understanding to detach France from Soviet Russia. They are anxious to secure Japanese support against Soviet Russia. It is not certain that France will sacrifice Russia to German ambition and thus upset the balance of power against Germany. German statesmen are doing their best to secure an assurance from the British Government that it will at least remain neutral in a German Russian conflict. German statesmen think that Britain would support Germany against the Communi menace, emanating from Soviet Russia. But it is certain that British statesmen are determined to keep their hands free and would not give any definite assurance on this matter.

British statesmen are willing to show friendly disposition towards Germany, so long as the latter does not become too strong and follows a policy agreeable to British interests. For this reason they are not seriously opposed to re-assertion of German power in the Baltic—Danzig and Memel, etc.—which must necessarily increase Russo-German tension which will force both Germany and Russia to seek

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[1] British Documents on the Origins of the War, Vol. IX (edited by Gooch and Temperley and published by H. M. Stationery Office), London, 1933, page 761. This secret document was written by Sir Edward Grey in his own hand. It was shown to the King and the Prime Minister and copies were sent to Sir John Buchanan (St. Petersberg). Sir F. Bertic (Paris.) Italics are mine.

British good-will. But when Germany really becomes strong by defeating Russia or acts for Austro-German union and assimilation of that part of Czecho-Slovakia which, is inhabited by several millions of German-speaking people, to further her closer political relations with Hungary and other states, leading to German preponderance in Central Europe and therefore the whole of the Continent, then it is certain that British policy would be more critical towards Germany. Under these circumstances, if Germany be involved in a war with any European Power, Britain, to preserve her self-interests and to crush German power, "would help whoever was at war with Germany."

This assertion of future British opposition to evolution of a really strong Germany, defeating Russia and ultimately rivalling British supremacy should not be regarded as imagination on my part. In this connection it may be mentioned that German statesmen, before the World War, thought of British neutrality in case of a German-Russian war, because of the existence of conflicting interests between Russia and Great Britain, but they were sadly mistaken. Before the World War, while the German statesmen were thinking of British neutrality, British statesmen and Government thought that an Anglo-Russian understanding was essential to preserve British interests. On September 30, 1912, writing to Sir Edward Grey, Sir Arthur Nicholson made the following interesting statement, revealing the real motive of British foreign policy of that time:—

"......I am always nervous as to Russia eventually resenting the violent attacks made upon her by the ill-informed and misguided people here, with whom I have no patience. *Her (Russian) friendship is absolutely essential to us*—But I need not expiate to you on this subject......"

Furthermore, Sir Edward Grey, in a private letter to Sir George Buchanan on October 8, 1912, regarding the conversations he had with Sazanow, among other things, made the following remarkable statement:

"*.........I made no secret in my conversations with Sazanoff that we wish to work with Russia, and will not enter into any engagement with Germany that would tie our hands as regards Russia or France.*" [2]

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[1] British Documents on the Origins of the War Vol. IX, pp. 761-762. Italics are mine.

[2] *Ibid*, p. 769.

If German statesmen follow a policy of German-Japanese alliance, then it is certain that Britain will not extend any support to Germany. Japan is the most-hated rival of Britain. Japan has undermined British position in Eastern Asia politically and economically and any Power that directly or indirectly supports Japan is bound to be Britain's enemy.

In the last analysis, unless something very revolutionary happens in the arena of world politics, it is to be expected that with the growth of German power, rise of Anglo-German rivalry is inevitable and then Britain will try to isolate Germany in world politics, as she did before the World War.

Washington, D.C.
December, 13, 1935.

FOUNDATION OF THE UNIVERSITY OF CALCUTTA

TRIPURARI CHAKRABARTI
Calcutta University.

A DEFINITE and clear-cut proposal for the establishment of a University at Calcutta was made so far back as 1845. On the 25th October of that year, the Council of Education at Calcutta, under the presidency of Mr. Charles Hay Cameron, and with Dr. F. J. Mouat as Secretary, prepared a plan for a University at Calcutta from which a few sentences may be quoted as throwing light upon the earliest proposed plan of the University of Calcutta. "The present advanced state of education in the Bengal Presidency, with the large and annually increasing number of highly educated pupils, both in public and private institutions renders it not only expedient and advisable but a matter of strict. justice and necessity, to confer upon them some mark of distinctions, by which they may be recognised as persons of liberal education and enlightened minds, capable, from the literary and scientific training they have undergone, of entering at once upon the active duties of life ; of commencing the practical pursuit of the learned professions, including in this description the business of instructing the rising generation ; of holding the higher offices under Government open to natives, after due official qualification ; or of taking the rank in Society accorded in Europe to all members and graduates of the Universities.

"The only means of accomplishing this great object is by the establishment of a Central University, armed with the power of granting degrees in Arts, Secince, Law, Medicine and Civil Engineering, incorporated by a Special Act of the Legislative Council of India, and endowed with the privileges enjoyed by all chartered Universities in Great Britain and Ireland.

"After carefully studying the laws and constitution of the Universities of Oxford and Cambridge, with those of the recently established University of London, the latter alone appears adapted to the wants of the native Community." [1]

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[1] Second Report of the Select Committee of the House of Lords on Indian Territories (1852-53), p. 618, Appendix O.

The University, according to this plan, was to consist of a Chancellor, Vice-Chancellor and Fellows constituting the Senate. This was to form the body politic and corporate, and was to be styled "The University of Calcutta." It was to be armed with legal powers accorded to all such bodies by Royal Charter in Great Britain and it was to frame bye-laws and regulations for the granting of degrees and diplomas. There were to be in the University several Faculties, namely, Law Faculty, Faculty of Science and Civil Engineering, Faculty of Medicine and Surgery and Faculty of Arts. The benefits expected from the proposed University were many. The establishment of the University would "form one of the most important eras in the history of education in India. It would open the paths of honour and distinction alike to every class and every institution; would encourage a high standard of qualification throughout the Presidency, by bestowing justly earned rewards upon those who had spent years in the acquisition of knowledge, and rendering their literary honours a source of emolument as well as of social distinction.........It would encourage the cultivation of the arts and sciences, and call into existence a class of native architects, engineers, surveyors and educated landholders, whose influence would rapidly and certainly diffuse a taste for the more refined and intellectual pleasures and pursuits of the West." It was also pointed out that the "adoption of the plan would only be attended with a very trifling expense to government in the commencement ; for in the course of a few years the proceeds of the *Fee Fund* would be more than sufficient to defray every expense attendant upon the University. It would raise the character and importance of the whole Education Department in public estimation, and ultimately place the educated natives of this great empire upon a level with those of the western world. That the time for such a measure has arrived is fully proved by the standard of excellence attained in the senior scholarship examinations of the Council of Education[1] (fully equal in extent to the Bachelor's examination of

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[1] For the standard of excellence attained by Pearycharan Sircar, Annand Kissen Bose, Rajnarain Bose and others in the Senior Scholarship Examination of December, 1843, one may refer to the Second Report of the Select Committee of the House of Lords on Indian Territories (1852-53), p. 504, and also pages 585 to 594 where some specimens of very excellent answers written by those candidates are given. It has been mentioned further in the Report that questions were not communicated to the students till they were all assembled in the examination hall, and the answers were all written without reference to books or other assistance.

Oxford, Cambridge, and Dublin), and the creditable skill and proficiency exhibited by the graduates of the Medical College, whose examinations, in extent and difficulty, are much greater than those of any of the Colleges of Surgeons in Great Britain, and, in a purely professional point of view, nearly on a par with those required from the medical graduates of most British Universities."[1]

It is interesting to mention in this connection that this scheme of the Council of Education for the establishment of a University at Calcutta was prepared by Dr. Frederick John Mouat, M.D., whose career in India may be briefly described. Dr. Mouat was born in 1816 and was educated at University College, London, Paris, and Edinburgh University. He obtained his M.D. degree in 1839 and came out to India in the service of the East India Company as an Assistant Surgeon on the Bengal Establishment in the year 1840. He became gradually Secretary of the Council of Education, Bengal, Professor of Medicine and Medical Jurisprudence in the Medical College, Calcutta, and Fellow of the Calcutta University.

The Services rendered. by Dr. Mouat to education in India were highly valuable. On the 16th March, 1872, at the annual meeting of the Senate of the University, the Vice-Chancellor, the Hon'ble Mr. E. C. Bayley, announced with great pleasure " that a number of Native gentlemen in grateful commemoration of the services rendered by Dr. F. J. Mouat to education in India, and more especially in regard to the establishment of this University, and to the advancement of medical education have subscribed funds to provide for the annual presentation of a very handsome gold medal to be termed the Mouat Medal. This medal will be given annually to the Premchand scholar of the year." This was, as the Vice-Chancellor said, " a well-merited recognition of the zealous services of one so long and so favourably known among us——a recognition honourable alike to him who is its object and to those who make it." [2] The Committee of the Mouat Testimonial Fund in due course forwarded to the Syndicate, through the Revd. Mr. K. M. Banerjea who was himself a member of the Syndicate, a sum of Rs. 1,740, for the purpose of instituting the Mouat Medal. The Syndicate at its meeting on April 20, 1872, on behalf of the

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[1] Second Report of the Select Committee of the House of Lords on Indian Territories (1852-53), p. 620.

[2] Minutes of the Senate of the Calcutta University for the year 1871-72, p. 134.

University, thankfully accepted this benefaction for carrying out the object of the Fund.[1]

In a lecture delivered by Dr. Mouat on the 23rd March, 1888, before the Society of Arts of London,[2] he described how the idea of founding a University at Calcutta came to his mind. He felt, while he was Secretary of the Council of Education, that "numerous scholars of considerable merits and attainments needed some means of acknowledgment of the position they ought to occupy as men of culture and education," and he rapidly arrived at the conclusion "that nothing short of a University having the power to grant degrees would accomplish this purpose." He accordingly placed himself at once in communication with his friend, Professor Malden of University College in London. Professor Malden considered Bengal to be perfectly ready for the establishment of a University and sent him a copy of the history of Universities in Europe written by himself. Dr. Mouat then discussed the subject with the President of the Council of Education, Mr. Charles Hay Cameron, who directed him to prepare a scheme for the establishment of a University at Calcutta.

Dr. Mouat's scheme was approved by the Council of Education and the recommendation of the Council of Education for the establishment of a University at Calcutta was adopted by the Supreme Government of India in 1845, and was sent to England; but it was not carried into effect, in consequence of the disapproval of the Home Government.[3] In reply to a question put to him by Lord Monteagle of Brandon before the Select Committee of the House of Lords on the 16th June, 1853, Mr. J. C. Marshman said that they were "exceedingly mortified to find that the establishment of the University which was so much desired by all parties, by officers of the Government as well as by the natives, was thrown overboard by the authorities in England." Earl of Ellenborough, a member of the Select Committee, went so far as to ask Mr. Marshman if it would not have been much better for the authorities in India to have established the University in 1845 without asking an opinion, but Mr. Marshman replied that in that case the Government of India "would have subjected themselves to some very unpleasant and very stringent rebukes."

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[1] Minutes of the Syndicate for the year 1871-72, p. 180.

[2] The lecture is quoted in Major B. D. Basu's Education in India under the E. I. Company, p. 187.

[3] Second Report of the Select Committee of the House of Lords on Indian Territories (1852-53), pp. 139-40.

So the proposal for establishing a University at Calcutta had to remain in abeyance till 1852 when it was revived by Mr. Charles Hay Cameron in connection with the Parliamentary enquiry into the affairs of the East India Company in India. On the 30th November, 1852, Mr. Cameron who was now the President of the Indian Law Commission, and of the Council of Education for Bengal, presented a petition to Parliament requesting that one or more Universities might be established in British India.[1] Upon the proposal contained in this petition Mr. Cameron was examined at great length by a Select Committee of the House of Lords on the 7th July, 1853. Mr. Cameron at the very beginning of his evidence made the suggestion that there should be in each of the great capital cities in India a University, that is to say, at Calcutta, at Madras, at Bombay and at Agra. He said that the Natives had arrived at a point at which they were quite "ripe for it," and they themselves were extremely desirous of it. As a matter of fact, those who had already benefited by the system of English education were extremely desirous of University distinctions and were anxious to have that sort of recognition of their position as subjects of the Queen of Great Britain. In reply to a question put by Lord Monteagle of Brandon, Mr. Cameron pointed out that the desire of the Natives for the British University degrees found expression in several petitions presented to the two Houses of Parliament. Earl of Ellenborough enquired if the Natives would not like the titles of "Bahadur" and "Rajah" rather better than the titles of Master of Arts and Bachelor of Arts, but Mr. Cameron at once unhesitatingly declared that the Natives would like to be admitted into the European republic of letters better than to have those Native titles to which Lord Ellenborough alluded. Mr. Cameron also made it clear in his evidence that the establishment of the University would improve the general tone and character of the education given throughout India.[2] Other important witnesses before the Lords' Committee were Sir Charles Trevelyan (Macaulay's brother-in-law), a very distinguished Civil Servant who afterwards became the Governor of Madras and showed his independence and sturdiness of character by stoutly opposing Mr. Wilson's Income Tax proposals in his famous minute, dated the 20th March, 1860,[1] Mr. J. C. Marshman, the son Carey's colleague and Dr. Alexander Duff. Their evidence all tended in the same direction. Mr. Marshman, in particular, in his evidence on the 15th June, 1853, stressed the advantages that would be derived from the establishment of Universities. "They would create," he said, " a spirit of laudable emulation among the various educational institutions in the country, and give a very great stimulus, generally, to the cause of education, and at the same time enable the Government to ascertain who were the most qualified students for public employment connected with all the institutions throughout the country."[2]

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[1] First Report of the Select Committee of the House of Commons on Indian Territories (1853), pp 510-11, App. No. 7.

[2] Second Report of the Select Committee of the House of Lords on Indian Territories (1852-53), pp. 275-76.

The Parliamentary enquiry into Indian affairs (1852-53) achieved remarkable results for education in India. In 1854, the education of the whole population of India was definitely accepted as a state duty, and the Despatch from the Court of Directors of the East India Company to the Government of India, dated 19th July, 1854, more commonly known as Sir Charles Wood's Educational Despatch of 1854, laid down in clear terms the principles which should govern the educational policy of the Government of India. It imposed upon the Government the task of " creating a properly articulated scheme of education, from the primary school to the University." The main feature of the Despatch, so far as the establishment of universities was concerned, is contained in the following sentence: " We are now prepared to give, by sanctioning the establishment of universities, full development to the highest course of education to which the Natives of India, or of any other country can aspire ; and besides, by the division of university degrees and distinctions into different branches, the exertions of highly educated men will be directed to the studies which are necessary to success in the various active professions of life."

" The Despatch of 1854" as the Calcutta University Commission, 1917-19, have pointed out, "was in its main conceptions, a bold, far-seeing and statesmanlike document." [3] The Hon'ble Mr. William Ritchie, the second Vice-Chancellor of the University, in his convocation address on the 6th March, 1860, called it the " Great Charter of

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[1] J. P. Niyogi, The Evolution of the Indian Income Tax, pp. 25-29.

[2] Second Report of the Select Committee of the House of Lords on Indian Territories (1852-1853), p. 124.

[3] Report of the Calcutta University Commission, 1917-19, Vol. I, p. 39.

Education in this country." [1] In pursuance of that Despatch the University of Calcutta was incorporated on the 24th January, 1857, on the model of the University of London, by an Act of the Indian Legislative Council.

It is sometimes wrongly supposed that the University of Calcutta was brought into existence in the tumult and anarchy of the Indian Mutiny. The fact is that throughout India all was quiet and peaceful when the University was founded in the first month of 1857, and everything appeared to promise a prosperous course to the new University. The Mutiny which broke out in May, 1857, had nothing to do with the creation of the Calcutta University, nor were the newly started Universities at Calcutta, Bombay and Madras in any way responsible for the outbreak of the Indian Mutiny. But powerful minds in England got alarmed and mistaking the causes of the fearful outbreak, they had misgivings about the success of the plans of 1851, and thought that it would be prudent and expedient to retrace the steps then taken. Lord Ellenborough, the President of the Board of Control in the Derby Ministry, in a letter to the Court of Directors, dated 28th April, 1858, and Sir George Clerk, Secretary to the India Board, in a memorandum, dated 29th March, 1858, sounded the tocsin of alarm as to education, and authoritatively announced "that the promised good had not been derived from the system of 1854." [2] It was erroneously believed in some quarters in England that the rising of 1857 was a popular upheaval against foreign rule. But as a matter of fact, as Sir Charles Trevelyan, whose persistent advocacy of the popular cause and strenuous opposition to Mr. Wilson's budget proposals in 1860 led to his recall from the office of the Governor of Madras, put it, "it was not the people, but the army which troubled us ; and the remedy is to reduce the army and to put it upon a proper footing." [3] Mr. Halliday, the Lieutenent-Governor of Bengal, rendered a very important service to the cause of education in Bengal at that time by his elaborate and masterly reply to the Despatch and Minute of Lord Ellenborough and Sir George Clerk. He took considerable pains to show that there was not one purpose enumerated, in which the plans of 1854 could be proved to have failed of effect. In no respect, according to him, did the scheme of education fail of its "expected good."[1] The Hon'ble Sir James William Colvile, the first Vice-Chancellor of the University, in his first convocation address on the 11th December, 1858, dwelt, in forcible language, upon the hurt and peril to the cause of education which the publication of that Despatch and Minute caused and eloquently pleaded for a "definite policy" in Indian education which no ministerial changes could disturb. For, it seemed that what Sir Charles Wood planned as the President of the Board of Control in 1854 was going to be rudely disturbed by his successor Lord Ellenborough at the same office. "The ship that was freighted with the enlightenment of millions;" as Sir James Colvile put it, "ought to have a definite course.…………she ought never to be allowed to drift at the caprice of the helmsman of the hour amidst the shifting sands and shoals of party politics."[2] The second Vice-Chancellor of the University, the Hon'ble Mr. William Ritchie who was also a member of the Supreme Council of India, was a thorough believer in the plan of 1854 and walked in the steps of his honoured predecessor, Sir James Colvile. In his convocation address on the 6th March, 1860, he expressed himself in the following terms: " Of all the defences of a state, the surest, the best, and the cheapest is the education of its people. Educate your people from Cape Comorin to the Himalayas ; and a second Mutiny of 1857, ……………will be impossible."[3]

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[1] Convocation Addresses, Vol. I, p. 32.

[2] Printed in the general Report of Public Instruction in Bengal for 1857-58, Vol. I, pp. 25 to 55.

[3] House of Commons Papers, 1860, Vol. XLIX, p. 371.

Fortunately for the cause of education in India, Lord Ellenborough was compelled to resign his office of the President of the Board of Control on the 13th May, 1858. His place at the Board was taken by Lord Stanley, the son of the Prime Minster, Lord Derby, and Lord Stanley lost no time in turning his attention to the subject of education. But his term of office was short ; in June, 1859, Stanley was succeeded by Sir Charles Wood, the chief author of the policy proclaimed in 1854. With the arrival of Wood at the India Office, as the Secretary of State for India, education in this country, and University education in particular, was delivered from the peril which threatened it.

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[1] Minute of the Lieutenant-Governor of Bengal (Mr. Halliday), dated 19th November, 1858, printed in the General Report of Public Instruction in Bengal for 1857-58, Vol. I, pp. 100-101.

[2] Convocation Address, Vol. I, p. 19.

[3] *Ibid.* pp. 37-38.

Arts, Letters and Sciences

London Exhibition of Chinese Art

The International Exhibition of Chinese Art at the Burlington House, London, has renewed popular interest in China's artistic heritage. Laurence Binyon, who has international reputation as an authority on Far Eastern Art, writes in the *Asia*:

Painting in China is considered as a branch of hand-writing. The Chinese characters are written with a brush, and to write them well requires a trained mastery such as few European painters possess.

Chinese ink is a wonderful substance, capable of giving an infinite range of tones from the deepest lustrous black to faint and silvery gray. The subject of a picture may be merely a bamboo growing on a rock ; to our minds that seems a slight and insignificant motive, but it is not so to the Chinese. Each painting partakes of the nature of handwriting ; and the close affinity of these two arts must be grasped, if we are to appreciate Chinese painting to the full. Silk is absorbent, and the strokes must be laid on therefore with swiftness and with complete certainty. The artist must have his picture all in his mind before he takes up his brush. What the Chinese like to feel in a painting, as in a piece of calligraphy, is the immediate touch of the brush, so that something of the painter's personality is communicated to us directly.

A subject which was painted over and over again—a traditional motive, that of "the Moon over Raging Waves"—illustrates another aspect of Chinese art. A western painter, if he took such a subject, would endeavor to give us the actual aspect of the scene, the glitter of the crests of dark water, the shadowy horizon. The Chinese painter does not care so much about the external appearance of things as about their essential character and, in painting the sea, it is the movement of the water which he attempts above all else to communicate to the spectator, the rhythm by which the waves are created. He uses a convention of sinuous lines which does not correspond with the visual appearance of waves but which emphasizes the continuity and the rhythm of their movement.

This is in accordance with Chinese theory. As early as the sixth century a painter who was also a critic formulated six canons or standards by which a work of art should be judged. The highest excellance was that inspiration which confers life. It was recognized that the movement of life, when not obstructed by circumstances, is rhythmical. And the true work of art should embody this ideal rhythm of life.

A profound sense for nature has from time immemorial distinguished the Chinese race. I mean not only a delight in the pleasant aspects of nature, as they appeal to the wants or the admiration of men, but that close sympathy which can identify itself with the life of things in nature and value non-human existence for its own sake. Thus certain early emperor of China ordered music to be played to the young flowers as they unfolded in his garden.

In the British Museum is a painting which could not have a simpler, homelier motive. It is just two geese. Where does this picture get its nobility, its grandeur ? No artifice is used to heighten the subject. Nothing could be more natural. But what is in a man goes into what he does. Unconsciously the painter reveals to us his mind, his manner of looking at the world and life. You feel that he has an innate reverence for life, even for the life of these geese. It is as if he saw all nature in them. Now, if you want to understand the minds of these Sung artists, you can approach it through the poetry of Wordsworth. You may be surprised. But in the poems and sayings of Chinese Taoists you will find constant parallels. almost the same turn of phrase.

As Chinese art matured, it gradually invented a system of spacing which was quite new in the art of the world. In European art the idea of symmetry has been the starting point for composition and decoration. It derives no doubt from the symmetry of the human body. Early Buddhists have based its compositions on symmetry. But the Sung genius substituted the principle of balance: just as a tree is not symmetrical but is perfect in its poise. And in a picture a small mass of strong tones is balanced by a large space of emptiness. It is the unsymmetrical, the incomplete, the imperfect, which is insisted on. For, according to Lao-tzu, completion means the end of growth and therefore death.

A Poetess of Modern Bengal

C. F. Andrews, writing on the poetry of Toru Dutt in the pages of the *Eastern Affairs*, observes:

Sir Richard Jebb, in a famous lecture on Mediæval Europe, uses these words concerning the Renaissance which followed the Middle Ages :—

" The new spirit of the Renaissance differed in two respects from any which the Middle Ages could show. In the first place, excellence of literary form became a direct object of study. The second difference was still more important. Greek and Latin literature were welcomed as disclosing a new conception of life."

If we were to substitute the words ' English literature ' for ' Greek and Latin literature ' we should have a picture of what happened last century in Bengal when that remarkable Renaissance took place in Bengali literature which made the poetry and prose of Bengal among the richest and noblest in the East. While there was a revolt against English manners and customs, there was a passionate attraction towards Shelley and Keats and the poets of the Revolution. It is noticeable that this appreciation of the ' Poetry of Liberty ' of the West was found first of all in Bengal among the countries of the East. Long before China and Japan were attracted by the ' new learning ' Bengal was wide awake.

One of the most delicate flowers of this Bengal Renaissance was a woman, Toru Dutt, who only lived for a short time and died of tuberculosis while she was quite young. She might be called the young Lycidas of the Movement, ' dead ere her prime.' If she had lived, she might have reached the highest fame among the great immortals of world literature.

Mark Twain

The same journal makes the following observation on the claims of Mark Twain as a writer and as a man:

There was a time, not so long ago, when it seemed as though this great writer were passing under a cloud. Van Wyck Brooks; in his *The Ordeal of Mark Twain*, led a movement of thought that Mark Twain was a victim of repressions and complexes, and thus a frustrated genius. Later researches have shown that this idea was largely moonshine, with the result that a literary planet of the first magnitude is restored to its native and pristine glory. What we see today is that Mark Twain ranks with Ralph Waldo Emerson, Henry David Thoreau, and Walt Whitman as one of the supreme cultural geniuses of our American life. His easy and frequently parochial humor has tended to obscure or distort his essential claims to recognition as a writer of the first order of importance. Strange how we think of humor, though associated with such names as those of Shakespeare, Cervantes and Rabelais, as something of basic inferiority! What Mark Twain did was to contribute at least three or four books to the world's great treasure of immortal literature. What American can rival him in this gift? But Mark Twain was more than an author—he was a prophet as well. Never a pessimist, least of all a cynic, he despised injustice, cruelty, oppression, especially the ignoble hypocrisies in which these iniquities are so often disguised, and he blasted them with a scorn which swept the social horizon like a blast of lightning. If Mark Twain appeared at times to be bitter, if he indulged himself on occasion in black prophecies of man's future if he voiced now and then despair and even hate, it was because he had a sense of righteousness which was outraged by the world's spectacle of shame and sham. But his heart was ever touched with pity, and his memory sits in judgment on our time.

Human Evolution can be speeded

That the speed of human evolution can be increased and directed in the light of recent studies of human evolution in the past was asserted recently by Dr. John C. Merriam, President of the Carnegie Institution of Washington, D.C., in an address before the American Association for the Advancement of Science.

Studies made especially by the Carnegie Institution scientists and others have convinced scientists, it is stated, that the rate of human evolution and its general pattern in America has been similar to human and animal evolution evinced in the old world.

Reviewing several of the discoveries made in American continents, including the United States, that prove that a far greater antiquity of the beginnings of human cultures than had been previously supposed, Dr. Merrian contended that the problem now is to learn how to accelerate Nature's own pace of human evolution.

Among the most important instruments for this new viewpoint of deliberately speeding and guiding evolution, Dr. Merrian mentioned the importance of scientific studies bearing upon human evolution, the general dissemination of scientific information and attitudes through the powerful means of the public press, application of eugenics, scientific studies of economics and governmental problems, and the replacement of individualistic selfishness by the spirit of service.

Energy changed into Matter

The possible indication of the truth of a theory, long speculated upon by physicists, namely, that somewhere in the universe energy may be transformed into matter, was contained in the results of an experiment, which were revealed recently at the convention of the American Association for the advancement of Science. Stimulation of the growth of seeds by the use of "soft" X-rays, and the development of a new kind of potato, were other subjects that came under the scientific microscope.

Dr. E. A. Spessard, Professor of Biology at Hendrix College, Conway, Ark., is the scientist who performed the energy experiment. He explained it in a paper presented before the American Society of Plant Physiologists.

The observed increase in weight of plant materials, which had been subjected to sunlight while enclosed in a hermetically-sealed glass tube, led Dr. Spessard to conclude that the gain in weight was the result of absorption of light by the plants.

The scientist placed the plant material, mixed with microscopic animals, in the sealed tube and weighed it against a tube of water. The tubes were then placed in a bell-jar and exposed to the sunlight. After a period of time, Dr. Spessard's observations revealed the gain in weight by the tube containing the plants.

" The results may have been achieved from the action of chlorophyll (coloring matter) contained in the cells of the plants," he concluded. " The one subject where the product of energy absorption may be actual is the living protoplast containing chlorophyll."

At Home and Abroad

The Everest Party

Mr. Hugh Ruttledge, leader of the Everest Expedition, and his colleagues visited the Alipore Observatory on Monday morning and discussed with Dr. S. N. Sen, the meteorologist, the question of weather forecast which will be issued in connection with the climb.

It is understood that Mr. Ruttledge and party, during their stay in Calcutta, will settle other preliminaries in the same connection. The party will leave Calcutta by the Darjeeling Mail this (Tuesday) evening.

According to present arrangements the party is expected to start from Darjeeling for conquering the Everest on March 12.

Interviewed, Mr. Ruttledge expressed gratitude to Dr. Sen for the help he had been rendering to the party in connection with the climb.

Puri to be Headquarters of Orissa Province

It is now definitely learnt that Puri will be the headquarters of the Governor of New Orissa Province for at least three years while the office of the Chief Secretary and other important offices will be located at Cuttack. There will be regular phone and mail services from Puri to Cuttack, thus enabling the Governor to attend to every business of the Secretariat.

The Executive Officer of the Cuttack Municipality, being ordered by the Government, has hired a number of buildings of the town. Local officers residing in the Cuttack Cantonment areas have been ordered to vacate their buildings within a very short time so as to make the buildings ready for the officers of the new Secretariat that will arrive here at the end of the next month.

Small Industries' Association

Some of the prominent industrialists of this City met together and decided to bring into existence a new organisation called the Small Industries Association. The new Association has elected Mr. Manu Subedar as President, Dr. M. Venkatrao and Mr. Gordhandas G. Morarji as Vice-Presidents and an influential Committee for the year The Association has commenced functioning and its office has been located at the Jehangir Wadia Building, Esplanade Road, Fort, Bombay.

The new organisation has a very wide sphere of work in this field and has chalked out a very ambitious programme of work, which, if successfully carried out, would be real benefit to the small industries which have been lacking such an organisation. It is proposed primarily to bring such small industries together with a view to take concerted action to safeguard their interests.

The memorandum of this Association includes among others the following objects:—

(*a*) Organised action for the betterment and advancement of small industries ;

(*b*) Compilation and collation of information and statistics pertaining to these industries ;

(*c*) Scientific study of problems like comparative costs of production and possibility of developing markets for their products both in India and abroad ; and

(*d*) Educating public opinion regarding the availability in India of the products of such industries.

Egypt Treaty Talks

Replying to a letter from the Egyptian Premier asking for an assurance of unlimited freedom of discussion and action in the forthcoming negotiations for an Anglo-Egyptian treaty, and that the exercise of them should not injure the cordial relations between the two countries, Sir Miles Lampson, the British High Commissioner in Egypt, states that the British Government are confident that both sides will do their utmost to ensure that the exercise of this freedom will not affect their cordial relations.

They are animated by the most cordial goodwill, and while in common with all Governments they must reserve liberty of action for the unknown future, they do not feel that, if an agreement is not reached, this need necessarily affect their good relations, which they hope not merely to sustain but also to strengthen.

Connecting Europe and Asia

Europe may soon be directly connected by road and rail with Asia Minor and India. A suspension bridge, linking both banks of Bosphorus, forms a part of a plan elaborated by the Istambul Municipality.

The design and estimates of an Anglo-American concern are specially favoured. According to these, the bridge would be of the same shape and type as that at New York which connects Brooklyn with Manhattan.

Thus the bridge will have more than one level. One will be reserved entirely for rail transport, another for road traffic including a tramway service, and in this case a third will be constructed for the exclusive use of pedestrians. The latter will be lined with shops, cafes, restaurants, cinemas and so on.

The total length according to Turkish newspaper will be over a mile and-a-half. The central part will be suspended over the Bosphorus for a distance of nearly half a mile and will be high enough to allow the largest liner in the world to pass underneath it.

The approaches will rest on eighteen arches, nine at each end. The actual width of the bridge will be about 24 yards.

The next step is for the Municipality to raise the sum of about £2,000,000 necessary.

Nahas Pasha to lead Delegation

Nahas Pasha, leader of the Wafd, has been nominated President of the delegation to negotiate a new Anglo-Egyptian treaty. A royal decree nominates thirteen members to serve on the delegation. The

Prime Minister submitting names to King Fuad, said that Egypt unanimously desired to reach an agreement with Britain in strengthening the bonds of cordial friendship and placing relations on a solid basis of co-operation and good understanding. He stressed on imposing unity and representative character of the delegation.

It is understood that Admiral W. W. Fisher, General Sir George Weir and Air Chief Marshal Brooke Popham will act as technical advisers to Sir Miles Lampson.

Roosevelt's Peace Pact in South America

An inter-American peace conference is suggested by Mr. Roosevelt in a letter to Signor Gusto, President of Argentina, and to other Latin-American Presidents. He suggests that the conference should meet at Buenos Aires, or other American capital, to determine how by the maintenance of peace the American Republics can be best safeguarded, perhaps through the prompt ratification of all inter-American peace instruments already negotiated, amendment of the existing peace instruments, or creation by common accord of new instruments of peace.

He expresses the opinion that such steps would advance the cause of world peace, as the agreements which might be reached would supplement and reinforce the efforts of the League of Nations and all other existing or future peace agencies.

Defence of Britain

Political circles discount talk of a crisis following Sir Austen Chamberlain's criticism of the Government's defence policy. The opinion is expressed that a considerable section of the members of the Commons, who hold the views he expressed will await publication of the Government's White Paper before deciding on their attitude. There will be a special meeting of the Cabinet to-morrow, and probably several further meetings during the week to consider the defence sub-committee's proposals.

It is thought that the Government will also have to consider the question of co-ordination and try to meet Sir Austen Chamberlain's criticisms. The suggestion of co-ordination should be entrusted to a committee of the Cabinet, but should the Cabinet eventually decide that defence problems should be supervised by one Minister, this will immediately bring back Sir Samuel Hoare's return to the Cabinet into the area of political discussions.

Anti-Communist Drive in South America

A big South American drive against Communism is revealed in a newspaper at Santiago de Chile, as the result of recent revolutionary outbreaks. The Governments of Chile, Brazil, the Argentine, Uruguay, Peru, Colombia and Ecuador are conferring with a view to taking concerted measures.

In connection with the railway strike in Chile, it is officially stated that there have been seven attempts to derail trains in twenty-four hours. Over 200 suspected persons have been detained.

" Mediterranean Locarno "

It is learnt that the suggestion for a Maditerranean understanding that would apparently amount to a " Mediterranean Locarno " and pave the way for the withdrawal of the extra units of the British fleet now in the Mediterranean, were made by M. Flandin in a talk with Mr. Eden after King George's funeral.

The idea was submitted only tentatively and failed to meet a favourable reception from Mr. Eden who pointed out forthwith that Britain could hardly enter a non-aggressive pact with a proven aggressor nor was the hope held out of a favourable reception when the Abyssinian war ended. It is understood that soundings were also taken from Italy likewise. She coolly received M. Flandin and is not pursuing the suggestion.

Loan to France

Rumours of imminent credit by a consortium of English bankers to the French Treasury continue to agitate the City where it is believed the delay is caused by the recalcitrance of the Bank of France refusing to place gold at the disposal of the French Treasury for use as a collateral security for such a loan. It is understood that negotiations are not yet formal and therefore the British Treasury had no occasion to grant permission for the deal. Estimates of the amount involved range from 50 to 60 million sterling. It is expected that an announcement, if any, will emanate from Paris as British bankers are not entitled to divulge business with clients.

Mongol-Manchukuo Border Clashes

The Japanese and Manchukuo armies have decided to move towards the frontier of Outer Mongolia, according to a semi-official announcement at Dairen, which alleges that the Outer Mongols and the Soviets are busily engaged in warlike preparations along the Mongol-Manchukuo frontier, where clashes are increasingly recurring.

5 000 Manchukuo Mongol troops, which recently occupied six districts of Chahar, are preparing to invade the Suiyuan Province, according to Chinese reports from Kalean, for the purpose of securing control over five more districts.

The Chinese Governor of Suiyuan, General Futsovi, is expected to resist the invasion, which it is feared will precipitate a general revolt among the inner Mongolian tribes. The situation has recently been causing the Chinese Government grave concern in view of the doubtful attitude of Prince Teh, Chahar Mongol leader and Secretary-General of the Mongol Local Autonomy Council, and in face of the Manchukuo pressure. On January 26 Nanking appointed a separate Council for the Mongol Leagues of Suiyuan in an effort to assure their loyalty and restrict the disaffection spreading to Chahar.

News and Views

[A monthly record of News and Views relating to Cultural and Academic Institutions, Events, and Movements in India and outside.]

Assam University

It is now definitely learnt that Mr. Cunningham, who has been deputed to formulate the scheme for the Assam University will shortly submit his report.

The scheme for the Assam High Court, it will be remembered, has already been submitted by Mr. Dineshchandra Das embodying the recommendation that the Assam High Court should have at least 3 Judges.

Sir S. Radhakrishnan's New Appointment

" Hitherto in Oxford, humanities meant Greek and Latin culture. Now by this chair and the appointment, they recognise that Asia has a large place in the culture and development of the world," said Sir S. Radhakrishnan, Vice-Chancellor, Andhra University, interviewed by the Associated Press, regarding his appointment as Spalding Professor of Religions and Ethics in the University of Oxford. Sir S. Radhakrishnan is the first holder of the Chair, recently founded in that University and it will be necessary for the Professor to leave India by October next or in January, 1937. It is not known to which College he will be attached and how the University will overcome the convention that only Oxford Graduates should hold the Professorships.

It may be mentioned that Sir S. Radhakrishnan was educated only in India.

Inauguration of Institute of International Affairs

Prof. Benoyendranath Banerjee of the Vidyasagar College has been invited to the meeting at the Viceroy's House, New Delhi, to be held on March 3 for the purpose of inaugurating an Institute of International Affairs in India.

His Excellency the Viceroy who is an honorary president of the Royal Institute of International Affairs in London will preside on the occassion.

Institute of Education, University of London

The Institute of Education, University of London, has recently notified the requirements for higher degrees in Education, such as M.A. or Ph.D., to be fulfilled by students coming from overseas. The main point that has been stressed is that such a degree is not meant for young students immediately after graduation for a first degree. The University of London takes the view that training as a teacher—at any rate, for secondary school work—and other preliminary studies in education should follow the taking of the Bachelor's Degree. That is to say, education is not in the position of studies (such as languages or science or history) where a candidate has already done a considerable amount of work in his undergraduate years and can pass on directly after graduation to work for a higher degree. The work in education as such does not begin until the candidate has already completed his Bachelor's Degree. He must undergo the training and complete the preliminary studies in education which are a normal requirement for graduates who propose to become teachers ; he must have a necessary minimum of practical experience if his studies for a higher degree are to possess the requisite concreteness and solidity of foundation.

Candidates going in for the M.A. in Education must hold the Teachers' Diploma of the University of London or some equivalent qualification. The M.A. given by some Dominion Universities with an additional reasonable amount of teaching experience under approved conditions will only be the qualification eligible for admission to the M.A. degree.

For detailed information enquiries should be made at the University Students' Information Bureau, Senate House, Calcutta.

Eleventh All-India Educational Conference, 1935

Some of the important resolutions of the Eleventh All-India Educational Conference which was held in December last are given below. The Conference:

I. General Session.

1. appeals to the Government of India and the States and to private philanthropists to take immediate steps to promote the establishment of an All-India Institute of Education and Psychological Research.

2. recommends to the Government of India that there should be at least one representative of the All-India Federation of Educational Associations on the Central Advisory Board of Education.

3. (*a*) recognising the invaluable pioneer work done by Dr. Maria Montessori, in the study and practice of the education of little children and in the training of mothers and teachers, enthusiastically welcomes the idea that Dr. Montessori should be invited to visit India and conduct a course of training in her methods at some convenient centre.

(*b*) with the object of enabling the visit to materialise soon, and of making it as widely useful as possible to India, urge its constituent organisations and individul members throughout the country to render all possible assistance, both in work and money, to the organisers of Dr. Montessori's visit.

(*c*) further requests the Central and Provincial Governments and educational authorities of British India and Indian States, to give active help in the promotion of this excellent object.

(*d*) authorises the Executive Committee of the All-India Federation of Educational Associations to appoint a committee to co-operate with the organisers of the visit.

4. requests the Central Advisory Board of Education to obtain from the Railway Board railway concessions to teachers travelling for educational purposes.

5. authorises the President of the Council of the All-India Federation of Educational Associations to put himself in touch with the Broadcasting authorities of the Government of India in connection with arrangements for Broadcasting Educational Talks.

6. invites the attention of educational authorities to the great value of Broadcasting for educational purposes and recommends a liberal supply of wireless sets to institutions.

7. is of opinion that the educational authorities should offer all reasonable inducements in the way of scholarships, special leave, deputations and other means, to promote exchange of Professors, Lecturers, Principals of Colleges, Headmasters of High Schools, Inspectors of Schools and other educational officers between institutions or Education Departments in the various provinces of India.

8. is of opinion that an Education Week be observed in all the provinces and States of India for the purpose of acquainting the public with the work of schools and their needs.

9. is of opinion that Arbitration Boards to adjust differences between managers and teachers of non-Government educational institutions should be established in all the provinces of British India.

10. is of opinion that alternative courses of studies should be introduced in secondary schools to suit the needs of various kinds of pupils.

11. is of opinion that provision should be made in every school for aesthetic education.

12. is of opinion that facilities should be created to have schools for the deaf and dumb, and the mentally defective, in all the provinces and States of India.

13. recommends to the local authorities to make provision for the free supply of milk to poor children in elementary schools.

14. is of opinion that definite efforts should be made in all stages of education in India to teach inter-caste, inter-communal and inter-racial unity.

15. requests the Executive Committee of the All-India Federation of Educational Associations to investigate the possibility of adopting a common language and a common script for the whole India.

16. approves the Children's Charter for India as drafted by the Council of the All-India Federation of Educational Associations and recommends its recognition and adoption by the people of British India and Indian States.

17. approves the Teacher's Charter for India as drafted by the Council of the All-India Federation of Educational Associations and recommends its recognition and adoption by the people of British India and Indian States.

II. Childhood and Home Education

18. recommends to local authorities that special schools on modern lines should be started for the benefit of infants.

20. deplores the lack of sufficient literature on educational subjects in modern Indian languages.

III. Primary and Rural Education.

19. In view of the widening of the franchise invites the attention of the Central and Provincial Governments of British India and the Indian States to the urgency of the need of compulsory elementary education of children throughout the country.

21. recommends that the organisation of primary schools in towns and villages be based on the following general principles:—(*a*) The primary school course to be ordinarily of four years; (*b*) the course to be simplified

and closely related to the environment of the child; (c) with a view to cope with the growing demand for primary education the shift system or part-time instruction to be introduced where school conditions permit it and financial and other conditions demand it.

22. invites the attention of educational authorities of provinces and States to the advisability of devising necessary measures for the maintenance of literacy among the children who stop their education at the end of the primary stage.

IV. Secondary Education.

23. requests the Central Advisory Board of Education to invite the attention of Provincial Governments and Governments of Indian States to the need of fixing adequate scales of salaries for secondary teachers in non-Government schools and of ensuring reasonable security of tenure.

24. is definitely of opinion that secondary school education should be divided into well defined stages complete in themselves; and should have arrangements for diversified courses which would equip the pupils, along with the cultural education, to meet the requirements of modern industry and commerce.

While welcoming the recent pronouncements of the Central Board of Education on this subject, (a) this Conference draws the attention of the Central and Provincial Governments to the need of safeguarding adequately the scope and extent of liberal education of the youth in this country under the proposed reconstruction scheme; (b) this Conference disagrees with the proposals to establish separate secondary schools and special examinations for recruitment to the various subordinate services; (c) this Conference recommends that selected Indians closely connected with educational work in this country and possessing requisite educational qualifications be sent abroad for additional training, in order to ensure that necessary expert advice be available in the matter of vocational training and guidance.

25. is of opinion that in secondary institutions, (a) arrangements should be made for imparting instruction and training in such subjects as civics and aesthetics and (b) full use should be made, as far as possible, of such modern aids to education as visual instruction and motion films.

26. invites the attention of educational authorities to the need of teaching Geography in such a manner as to promote the proper understanding of foreign races and peoples.

27. brings to the attention of the various agencies engaged in the plans of educational reorganisation, the need of reorganising the courses of general and cultural education in our schools in the light of the modern social aud cultural needs of the country.

V. University Education.

28. is of opinion that temporary interchange of teachers among the different Universities of India will be a most effective means of promoting better understanding and good-will among the peoples of different provinces and will also be of inestimable educational advantage.

29. requests the Government of India to establish an Indian Library Bureau at the headquarters for the periodical publication of bibliographies of various subjects.

30. requests the Indian Universities to pay special attention to the improvement of the standard of instruction in the modern Indian languages

of their respective areas and also to take steps to publish a series of research papers and books in them, so as to enable them to serve as vehicles of modern thought.

31. recommends that conducted tours of students in India and abroad should be encouraged, and appeals to the Universities and colleges to make provision for such tours.

32. In view of the valuable services rendered by aided colleges requests the Provincial Governments to increase their grants-in-aid so as to enable them to maintain their efficiency.

33. is of opinion that Military Science should be introduced as an additional subject of study in the Universities.

34. recommends that there should be in each province a University Grants Committee on the same lines as the University Grants Commission of Great Britain.

VI. Vocational Education.

35. is of opinion that manual work of some kind suited to local needs should be introduced in the existing primary and secondary school curricula.

36. is of opinion that technical, vocational and industrial schools should be established wherever possible, to provide for the needs of those who possess special aptitudes for, or are in need of, a particular career.

37. welcomes the proposal of the Central Advisory Board of Education to give a practical vocational turn to the present system of education and recommends that in order to enable provincial authorities to proceed with the working out of the proposal an annual provision of a sum of not less than one crore of rupees be made by the Government of India in its budget, for subventions to the provinces which are prepared to introduce the proposed reform.

38. requests the Government of India to organise, at the headquarters, a Federal Vocational Bureau, with a view to assisting Provincial Governments in making due provision for vocational guidance to pupils, at the end of each stage of their education.

VII. Adult Education.

39. in view of the coming Constitutional Reforms invites the attention of the Government of India to the urgency of the problem of illiteracy of the mass of the population which is likely to stand as a serious obstacle to their success ; and requests the Central Government to orgnnise a definite programme of adult education in collaboration with the Governments of Provinces and States as well as private agencies.

VIII. Examination.

40. requests the education departments of various provinces to standardise intelligence tests in the languages of their provinces.

41. is of opinion that there should be no external public examination at the primary stage.

42. requests the Examination Committee of the All-India Federation of Educational Associations to consider and report on the subject of external public examinations in secondary schools.

IX. Health and Physical Education.

43. is of opinion that every city should have at least one properly equipped gymnasium furnished by the Municipal Board, and that every town and village should have adequate provision for play-grounds for children.

44. is of opinion that a School Health Service should be established in every province and State.

45. is of opinion that there should be a Superintendent of Physical Education in every province and State.

X. Moral and Religious Education.

46. regards training for democratic citizenship as the most important part of moral education ; and is of opinion that, in any contemplated reorganisation of the educational system, it is imperative that such training should be ensured for all students (1) by means of a re-orientation of the curricula of schools and colleges and of public service examinations, and (2) through the promotion of activities, such as the Scout and village uplift work movements, which definitely encourage a sense of social responsibility and provide practice in self-government.

47. is of opinion that it is inconsistent with the nature of moral and religious life, and educationally unsound, to give direct instruction i morality and religion in schools and colleges, unless it is given in a spiri of perfect tolerance and due opportunity is given for various views t be heard.

XI. Training of Teacher.

48. recommends that there should be post-graduate research degrees i Education in all the Indian Universities.

49. is of opinion that arrangements should be made for research worl in all the Teachers' Training Colleges.

50. recommends to educational authorities that training colleges an normal schools should arrange for refresher courses for the various type of studies.

51. recommends to educational authorities that special arrangement are desirable for training the teachers of Indian languages and classics.

XII. Educational Experiment and Research.

52. requests the education departments of provinces and States t undertake and encourage educational research.

53. requests the Educational Experiment and Research Committe of the All-India Federation of Educational Associations to make arrange ments for the periodical publication of the results of educationa experiments and research in India, to the extent it may be possible.

XIII. Internationalism and Peace.

54. is of opinion that a study of International Relations and Worl Peace should be included in the curricula of training colleges and norm schools.

Miscellany.

OPEN QUESTIONS AND RECONSTRUCTIONS IN THE SOCIOLOGY OF POPULATION *

Anti-Malthus, Neo-Malthus and Malthus

To the sociologist to-day the science of population can present a world wide enough for all forms of creative idealism and " will to power." Anti-Malthus, who rejects the two progressions of Malthus or at any rate considers them to be unproven, to whom the optimum is as vague as the standard of living and efficiency, stands on positive foundations. Equally justified is Neo-Malthus with his realistic and instrumental methodology of reasonable domestic life for the hydra-headed multitude. Finally, old Malthus is not dead, Malthus the moralist and social reformer, aye, Malthus the pessimist, but with his eyes directed towards the progress and happiness of the poor and the elevation of the life's tenor of the teeming millions.

Birth Rate declining in India

The decline of birth rate is a fact of Indian demography, and the death rate also has been on the decline in India. Naturally, therefore, in so far as the " logistic law " of population growth may be said to represent a mechanical mode of expressing an empirical fact, India is repeating the same logistic curve in the population-cycle as most of the countries in Eur-America.

For all practical purposes, the general death rate is identical for the two chief communities in Bengal. So far as mortality is considered, it is hardly possible to make a distinction between rural and urban areas The expectation of life is quite low. But an improvement is to be noted in the course of thirty years. In regard to females also a slight improvement can be detected, although not for all ages.

No Overpopulation from India

The birth and the death rates being what they are, the *natural growth* rate of India is rather low. Some 500 million men and women living in non-Indian regions are likely to double themselves in much less time than all the races of India combined. In regard to the world's over-population, if it is ever to come, the fear for the present is less from India than from other quarters.

Density not important in Internal Migrations

In the analysis of the optimum number it is as a rule the practice to refer to the density of population. This practice is eminently open to question. Density by itself cannot be taken to be an index to overpopulation or underpopulation. It cannot be regarded as an economic category of substantial importance. Among the high density countries we have some of the highest income-levels, for instance, Belgium, England and Germany. High density cannot be taken as a correlate of poverty. On the other hand, low density, also can be associated with high income. For instance, the U.S.A., with the lowest density has the highest income. Similarly, France with a relatively low density has a relatively high income. It is possible for both Assam and Bombay each with "low" density to attract immigrants. On the other hand, Bengal, although she is a region of "very high" density, can still serve to entertain large colonies of immigrants. Thanks to the common touch of economic attractions, agricultural Assam, industrial Bombay as well as high density Bengal have been rendered kin in this respect. Each has demonstrated its capacity to support immigrants although under diverse conditions of density.

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* Resumé of the Presidential Address at the Sociological Section of the First Indian Population Conference, Lucknow, February, 1936.

Other circumstances remaining the same, a large amount of capital invested is likely to stem the tide of emigration from Bihar-Orissa and the U.P., nay, convert the negative balance of migration into a positive one. In the course of a few years we should be able to analyse quantitatively the demographic values of the new sugar mills established in these provinces during 1930-35.

Large Family Movement

The conventional conceptions about optimum, demographic density, over-population, and standard of living, etc., are essentially unscientific. This is why France, Fascist Italy, Nazi Germany, as well as Japan to a certain extent have embarked deliberately upon the "large family" movement. As long as most of the "great powers" are deliberately promoting the large family movement it should not be reasonable for science to maintain the following equations:

Large family = lower standard of living,
= intensification or expansion of poverty.

Nor can the following equation which is perhaps of greater practical significance be an axiomatic proposition:

Large family = lower industrial or social, political and military efficiency.

Crop-planning Conference and Optimum

From the purely quantitative side, then, attempts to fix upon a desirable number of inhabitants for a region in India or elsewhere cannot be carried on in a strictly scientific manner. From the economic side, on the other hand, positive evidences of improving conditions, higher general standards, etc.—albeit in humbler dimensions,—within Indian areas are forthcoming. It will be found that there ought to be no ground for economic scares in the world of science with reference to Indian population. From the discussions of the Crop-planning Conference it was apparent that the avenues to the expansion of food output were considered to be available. Indeed the fear was not about the shortage in the sources of supply but about the surplus and over-production. The "actual and potential resources" appear to be substantial for the time being. The "standard of living" of the Indian races being what it has been for centuries, it is to be understood that the "saturation point" of population *vis-à-vis* production wealth or welfare is yet far off.

Increase in Savings.

On the other hand, a "relative" over-population, such as may arise from a temporary absence of balance between the present number of population and the food supply, *e.g.*, from a disproportion caused by complications in the societal organization, is not unthinkable and indeed deserves always a careful analysis at every step. In one and the same country certain parts may be over-populated and other parts under-populated.

While the population increased 10·6 per cent. the savings increased 61·6 per cent. The expansion of "capitalism" especially among the comparatively poorer and middle classes is therefore as real a fact as the tendency to industrialization.

Japanese Food Standard.

The standard of living is not uniform in Europe. It is different in different countries. In regard to meat-diet we cannot afford to speak of a general European, or even Teutonic, or Slavic standard. Nay, a general working class standard also is unthinkable even for a single country. Altogether, a somewhat "well-balanced" food unit has factually been prevalent among the Indian people perhaps for ages. Simply because of the absence of certain items common in Eur-American dietaries the standard of living in India or in Japan does not have to be automatically postulated to be low, *i.e.*, calculated to promote the absence of efficiency. The amount of calories and kind of vitamines required for an individual's dietary cannot be taken as standardized items of world-wide or nation-wide or caste-wide application. Japan has demonstrated that the highest efficiency can be combined with an alleged low standard of living and ostensibly low wages or salaries, thereby serving to inspire all low-standard and low-waged countries including India with self-confidence and hopefulness in regard to their economic future.

Density to be controlled by Internal Migrations.

The economic ideology in regard to the populational optimum ought to move away from the bondage of the raintall as far as practicable and get used to the control of density as influenced by technique, supply of capital, provision of industrial skill, etc. The conscious control of density, involved as it is in "internal colonising" or interprovincial migration, does not imply solely the reconstruction of the country such as is possible by technocracy and the industrialization-complex. Land-reclamation, sanitary improvements, the training of rivers, construction of canals, agricultural transformations, road-building, betterment of marketing facilities, all those items that in Italy to-day go along with *bonifica integrale* are equally efficacious instruments in this attempt of man to remove density from the exclusive sway of Nature. All that is required is a more comprehensive and systematic as well as a better financed and a more energetic carrying on of the already existing services and facilities with regard to rivers, roads, crops, capital and fight against malaria. The grant of Rs. 10,000,000 by the Central Government during 1935 for rural reconstruction registers an important landmark in what may be called the Indian *bonifica integrale* movement.

The Rammohun Standard.

So far as China and India are concerned, settlement was still immature and young until the first decades of the nineteenth century. As far as can be reasonably foreseen from the equations of comparative vital statistics, the settlement of India is not yet complete and final. India continues to be still a somewhat young and virgin soil from the demographic standpoint. In 1831 Rammohun said that "in Bengal they live most commonly on rice with a few vegetables, salt, hot spices and fish. I have, however, often observed the poorer living on rice and salt only." During the period of the growth of population and increase of settlement the Indian masses have not been compelled to go below the Rammohun standard, to put it mildly. Indeed, the evidences of higher standards, at any rate, in certain classes lie on the surface.

Birth Control, Social and Artificial.

A regime of doses in the "social" and "artificial" restriction of births, family limitation or growth curtailment can and ought by all means to belong to the scheme of demographic futurism for India, because the "public health" measures and sanitary improvements, *i.e.*, death-control policies bid fair to check the general and infant mortality in considerable proportions. The abolition of early marriage by the Sarda Act (1929) in the course of the present decade is well calculated to bring the birth rate down to some extent. The increase in the number of girls in schools and colleges is likely by all means to work in the same direction. Further, the entry of "middle class" or "*bhadralok*" women into the employment market, in other words, their "economic emancipation," such as has been growing in dimensions, is also one of the social factors automatically promoting late marriage, lifelong maidenhood and family limitation.

Even without artificial and conscious birth control (contraception), then, there are certain agencies which tend to restrict the size of the family by working on the age of marriage and sometimes even the inclination to marriage. These belong to what may be described as cultural, developmental or social institutions. The demographic trends of the "pioneering" peoples or "industrial adults," as prevalent in the previous stages, are thus tending to repeat themselves in India

BENOY KUMAR SARKAR.

2. INDIA'S FOREIGN TRADE DURING THE OTTAWA PERIOD.

The total exports rose from 1,324 million Rupees in 1,932-33 to 1512 million Rupees in 1934-35. The total imports remained almost the same coming down slightly from 1,325 millions to 1,322 millions.

In 1932-33 India sold to Japan, Germany and the U.S.A. 24·3 per cent. of her foreign exports. In 1934-35 the percentage rose to 28·8 per cent. In monetary value India's exports to these countries were worth 324 million Rupees in 1932-33. But in 1934-35 the value rose to 447 million Rupees. During the Ottawa period India has not lost her non-Empire markets. From the total of 54·6 the percentage has come down to 54·1 only. In other words, there has been no perceptible "retaliation" from the foreign countries.

In 1932-33 India imported from Japan, Germany and the U. S. A. 31·7 per cent. of all her foreign requirements. In 1934-35 the percentage came down to 29·7. In monetary value, however, India bought 422 million Rupees worth in 1932-33 from these countries. But in 1934-35 the purchase rose to 473 million Rupees. Individually speaking, both Japan and Germany have maintained their position on the Indian market. Germany lost only 0·2 per cent. while Japan gained 0·3 per cent. The Indian market is still open to non-Empire suppliers. The total reduction sustained by all foreign countries combined is 4·6 per cent. (from 55 2 to 50·6 per cent.). It is this "relative" reduction that was one of the objectives of the imperial preference. To this extent the policy may be taken to have justified itself.

India's imports from the United Kingdom rose from 36·8 per cent. in 1932-33 to 40 6 per cent. in 1934-35. This points but to the realization of the same objective.

During the same period India's exports to the United Kingdom rose from 28 per cent. to 31·6 per cent. This percentage is higher than the pre-war, war and post-war averages. The expansion of India's exports to the U.K. has been consummated, be it observed, without detriment to her exports to the non-Empire countries.

In 1932 the U.K. bought £90·5 millions worth of Indian goods. In 1934 her takings from India rose to £107·5 m. India's percentage share of British imports from all foreign countries rose thereby from 5·3 per cent. (4·6 per cent in 1931) to 6·3 per cent. In other words, the preference enjoyed by India in the British market has enabled her to push her goods at the cost of non-Indian goods. The increase of India's command over the British market, nay, the maintenance of the "relative" *status quo* was a chief objective of the Ottawa Agreement, as analyzed by the present author in *Imperial Preference vis-à-vis World-Economy* (1934) ; and it happens to have been realized.

We have only to recall that the British tariff of 1932 was entirely protective and might have been differential against India. We can then be convinced that India to-day could not possibly have maintained her "relative" position in British imports and of course could by no means have enhanced it had the U.K. chosen to keep the Indian goods outside her preference-ring, *i e*, had India decided not to grant preference to the U.K. As long as the British tariff policy continues to be protectionist and discriminative, India cannot afford to reject the preferences offered by the United Kingdom.

BENOY KUMAR SARKAR.

3. SECULARIZATION OF HINDU POLITICS IN FRENCH INDOLOGY.

As in the researches of other countries the "new indology" is in evidence in French scholarship also. *L'Inde Antique et la Civilisation Indienne* (Paris, 1933) is the work of several authors headed by Paul Masson-Oursel who contributes nearly half the material. The general editor, Henri Berr, embodies the new spirit when he declares in the *avant propos* that Indian character has generally been defined in a very incomplete manner (*d'une facon très incomplète*). "The great mass of the peoples of India," says he, "is represented as plunged in dream or mystical contemplation, as lost in the hope and anticipation of *nirvana*. People exaggerate their detachment from the worldly reality (*on exagère leur detachement de la realitè* *terrestre*)." He suggests that it is necessary to distinquish the milieux and the epochs of such phenomenon (p. xii).

According to Masson-Oursel, scholars ignore much the fact that India was one of the greatest maritime and colonising powers of the past (*une des plus qrandes puissances maritimes et colonisatrices du passè*). The extension of Indianism is described as a "mighty radiance" (*puissant rayonnement*) of which the area extended from Madagascar to Tonkin (pp. 128-129).

The emancipation of the political power from that of the priests has been well recognized by him. The state in India has thus been understood to be untheocratic "inspite of the assertions to the contrary in the sacerdotal literature." *Rien ne domine le pouvoir royal* (nothing dominates the royal power), as he quotes the *Satapatha Brahmana.* The secular character of the Hindu state he discovers in the very science which governs it, namely, *Arthasastra.* Kautalya's treatise, says he, proceeds from an entirely lay inspiration (*procedè d'une inspiration toute laïque*), Masson-Oursel is convinced that the Brahmanas did not possess in the society the power which their literature leads us to suppose. The politics, not theoretical but concrete, depended on the authority of the Ksatriyas and on the infinitely diverse circumstances rather than on the Brahmanic "ideals," says he. In spite of the monopoly of *dharma* by the Brahmanas the Ksatriyas considered themselves to be the organizers of justice no less than the wielders of force, and that is why, in his view, the "pretensions of the priests remained more speculative than operative" (pp. 99-101).

Leaving the question about the relations between *dharma* and *artha*, *Dharmasastra* and *Arthasastra*, Brahmanas and Ksatriyas open, we notice, at any rate, that Masson-Oursel has caught the real spirit of Hindu states, namely, that they were at bottom conducted by *motifs utilitaires*. The "positivism" or non-religious and secular character of Hindu politics has been grasped by him in a distinct manner.

The position is summarized by Berr as follows. The power of the Brahmanas was restrained by varied circumstances which served to furnish the nobility and the military element with considerable importance and sometimes preponderance. An ample evolution of politics was consummated always on account of real necessities, namely, the need for external or internal defence. The situation was rather that of a gendarmerie than of anarchy. In spite of all, even the tendency towards unification of groups, so powerful elsewhere, was not non-existent in India, Royalty was established by the nobles and it "appeared as an institution entirely human and did not claim any divine right." To the *fait accompli* of political power the Brahmanas were forced to accord their religious consecration (pp. xi-xii).

This French publication is, however, not completely emancipated from the traditional *indianisme*. By the side of positivism and rational as well as realistic interpretation of Hindu economic and political activities we come across ultra-idealistic statements to which conventional indology is used.

India has been described by Masson-Oursel as the *terre par excellence de l'ascetisme* (the land specific of ascetism), which seeks to enrich the spiritual life by detaching the individual from his milieu. And this country is alleged to owe its complex originality to its separation from the rest of the planet (p. 1). These two statements with which the work begins contradict some of the more important conclusions established by the author himself, as we have seen above, namely, the "utilitarian motives," devotion to *artha*, etc., as well as the *extension de l' indianité* from Madagascar to Tonkin.

Another statement is worded as follows: "It is not before our own times that India becomes a patrie (father land) to her own children" (p 116). One remembers Senart's expression in *Les Castes dans l'Inde.*

We are told, further, that 'no unity was ever established in the Indian milieu which would be comparable not only to our modern states but to our ancient cities" (p. 98).

Such passages indicate that the bearings of positivism on Indian culture-history and the data of comparative methodology have not been fully assimilated as yet. It is interesting, however, to observe that in Berr's preface the "individuality" of India is *non-politique mais psychologique, i.e.*, not to be found in politics but in psychology (p.v). We see, therefore, that in any case the political aspects of Hindu civilization have been lifted out of their splendid isolation. The recognition of India's affinities with the rest of the world in political genius by the French scholars of to day constitutes undoubtedly an important event in the reconstruction of Hindu positivism.

Benoy Kumar Sarkar.

4. THE INTERNATIONAL RELATIONS OF MANCHOUKUO, 1932-35

Shortly after the founding of the State in March, 1932, the Government of Manchoukuo liquidated all the debts contracted by the former regime from foreigners, making cash payments to the amount of M.Y 2,810,000 and payments in bonds totalling M.Y 5,500,000. Since establishment Manchoukuo has been adjusting and improving her domestic affairs, as well as promoting cordial relations with neighbouring states. This is recognized by foreigners visiting this country, including the well-known F.B.I. Mission headed by Lord Barnby.[1]

In reviewing the diplomatic events of Manchoukuo special mention must be made of the *de jure* recognition accorded by the Empire of Japan on September 15, 1932, by the signing of the Manchoukuo-Japan Protocol. This provides for the co-operation of the two countries in the matter of national defence.

Noteworthy in this connection are the visit to Manchoukuo in June 1934 of H.I.H. Prince Chichibu of Japan and that of the Emperor of Manchoukuo to Japan in April, 1935. In Japanese thought these Imperial visits are epochal events in the history of the Far East to whose peace and stability they are said to have made marked contribution. For the promotion of closer economic intercourse an agreement relating to the establishment of a Manchoukuo-Japan Joint Economic Commission was signed on July 15, 1935, at Hsinking.

Taking into consideration the recent progress of the administrative and judicial systems of Manchoukuo, the Japanese Government announced its intention on August 9, 1935, to relinquish voluntarily extra-territorial rights in this country, as well as to transfer or adjust the administrative rights in the South Manchuria Railway zone. These rights the Japanese have been enjoying since the close of the Russo-Japanese War (1905) by virtue of the Portsmouth Treaty. An Extra-territoriality Abolition Committee was organized by Manchoukuo in 1935 to arrange matters in preparation for the achievement of this great task. This committee is working in close co-operation with a similar committee organized by the Japanese Government.

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[1] *Report of Mission to the Far East, August-November, 1934*, by the Federation of British Industries, London.

When the new regime was established in Manchoukuo in 1934, official messages of felicitation arrived from nine different states of the world, *viz.*, El Salvador, Turkey, Liberia, Lithuania, Santo Domingo, Nepal, Bolivia, U.S.S.R. and the Holy See. The Republic of El Salvador gave *de jure* recognition to Manchoukuo under date of March 3, 1934, informing this Government that she would permit immigrants and others from Manchoukuo to enter her country without restriction.

The Holy See, under date of April 18, 1934, notified this Government of its decision to form a separate mission field in Manchoukuo, independent of that of China, and appointed Monsig. Bishop A. Gaspais as Acting Apostolic Delegate. This notice, originally given by Bishop Gaspais, was confirmed on August 2, 1934, by an official communication from His Eminence Pierre Cardinal Fumasoni-Biondi, *perfet de la S. Congregation de la Propagande.*

The Manchoukuo-Soviet negotiations for the transfer of the Soviet interests in the North Manchuria Railway to the new State, conducted in Tokyo since June, 1933, came to a successful conclusion on March, 23, 1935, when an agreement stipulating the cession to Manchoukuo of the rights of U.S.S.R. concerning the Railway at the price of Y 140,000,000 in Japanese currency (in addition to retiring allowances to the Soviet employees of the line approximating Y 30,000,000), was formally signed between the plenipotentiaries of the two nations. The negotiations for the improvement of the navigation conditions of the Amur and other border waterways, conducted almost simultaneously between the two countries, likewise came to a conclusion and an agreement was signed by the representatives of the two countries on September 4, 1934.

A conference was held in Manchouli in June, 1935, between the delegates of Manchoukuo and Outer Mongolia for the establishment of friendly relations and the settlement of border disputes. It came to a deadlock in November of the same year due to Outer Mongolia's attitude.

Manchoukuo is represented by an embassy at Tokyo and consulates at Shingishu (Chosen), Chita and Blagoveschensk in the U.S.S.R. Diplomatic and consular establishments have been instituted in this country by Japan, Great Britain, U.S.A., Germany, Italy, France, Holland, Belgium, Czechoslovakia, Poland and other countries.

BENOY KUMAR SARKAR.

Reviews and Notices of Books

The Harijans in Rebellion: Case for the Removal of Untouchability. By Prof. C. B. Agarwal, M.A. (Cantab.), D. B. Taraporewala Sons & Co. Hornby Road, Bombay. Re. 1-4, 1934.

This is a contribution to the Harijan literature that has sprung into being since the inauguration, by Mahatma Gandhi, of the movement for the uplift of the suppressed castes in Hindu Society. No one today has the hardihood to doubt the propriety of the movement and even orthodox circles object only to the emphasis on certain items. In "The Harijans in Rebellion," Mr. Agarwal aims at broadcasting, through the medium of English, Mr. S. M. Mate's thoughts on the subject expressed in his book "Asprishyancha Prashna," as they tally with his own ideas perfectly well, both being basically national and orthodox with a tinge of liberalism, but some of the views and comments are Mr. Agarwal's own. Apart from the political aspect of the question, it has a deep cultural importance which appeals to the student of history and anthropology. Mr. Agarwal is emphatically in favour of free and compulsory education for the Harijans, the teachers to be recruited from the Brahmins who must volunteer their services, as well as from other educated Hindus duly qualified for the task.

The theory of castes as formulated in the third chapter, "The Conflict of Races," contains as its seed the dynamic idea of society—and Mr. Agarwal holds: "It seems now fairly well established that the castes arose as a result of migration, profession, locality, sects, race-mixture, etc." His criticism of anthropometry is rather queer and cavalier: "This anthropometry, however, gave very queer results and was, therefore, abandoned The fact is that no scientific method has yet been invented which would yield satisfactory results." His statement that the Dravidian civilization was of a very elementary type is similarly open to question. He has mentioned several cases in which attempts to destroy the caste system failed ; how Christian missionaries in their desperate attempts at proselytizing were forced to tell the people that they could keep their castes and still become Christians! But is not the repeated tendency to rebel, by itself an evidence that the castes are not eternal,—even in the matter of marriage ?

The case of Europeans anxious to preserve the purity of blood bears no analogy to the Indian situation,—the difference (and it is no small one) being due to that between numerous classes in the nation on the one hand and either whole nations or individual families on the other. It is doubtful how far, moreover, the Islamic doctrines are confined to matters merely spiritual, as Prof. Agarwal thinks them to have been (p. 50), and the following statement in this connection also deserves scrutiny: "The question of race-mixture did not arise in the lifetime of the prophet, as all his followers belonged to the same race." His strictures on the South American nations as incapable of forming a stable government on account of their hybrid origin seem to be undeserved as purity of blood can be hardly claimed by any nation seen through the perspective of centuries and except with large reservations. The separatism of the English in South Africa does not justify Hindu caste-system as it is to-day, and retaliation by throw of stones to co-tenants in a glass house is not the final and satisfactory answer.

There is no doubt that the caste-system has justified itself to a very large extent, and what is wanted to-day is a loosening of its rigidities.

As has been stated above, it is this chapter on the conflict of races that deserves more careful consideration than the others. But the subsequent chapters are informative reading and they show the writer is by no means as orthodox in his views as to shut out all liberal ideas. If we search the past, we find Chokka Mela, the untouchable saint and follower of Dnyaneshwar, Eknath, Tukaram as prominent examples of what might be described to-day as the Harijan movement; do not the Shastras also recommend that untouchability should not be observed during "celebrations of Vasudeo, fairs, battles, marriages, sacrifices," etc.? During the regime of the Peshwas, untouchability was not to be observed on the battle-field, and this on the ruling of the Peshwas themselves.

The Prarthana Samaj, the Brahmo Samaj and the Arya Samaj attempted to do justice to the Harijans, the last more successfully than the others, and Mr. Agarwal recommends it to those who want to give up Hinduism for social prestige and worldly gains. This is of topical interest in reference to Dr. Ambedkar's present threat to get converted, along with a large number of other Harijans, to some other faith which would confer equality in status and more earthly advantages. It is gratifying to find the author does not, like some of the other writers on the subject, blame Mahatmaji for raising the question at all and thus for behaving as an apostate or at least departing from the Sanatanist point of view. "This hero of the people has put all his might and power—and even his very life—in the task of preserving the Hindu Faith. Like a true Sanatanist, he is sparing nothing in the task of removing what he never wearies of describing as 'a stain upon Hinduism.' Success is writ large upon his forehead and his work for the Harijans is by itself enough to put him on the pedestal of immortality."

The author has sufficient nationalism in him to urge him on to the advocacy for equal opportunities for all ; it seems absurd to him to hold that heredity confers any advantage as regards the carrying on of ordinary professions and trades, all talk about special aptitude on grounds of heredity being mere eye-wash, and in a sense mischievous, because it advocates a criminal waste of man-power, which is so much needed at the present moment for national welfare. He is more nervous about inter-marriage and interdining, but his case does not seem to be strong. That "vegetarianism is a distinct advance upon non-vegetarianism," however emphatically expressed, is still open to question, and the statement that "the poorest vegetarian is superior to a meat-eating Emperor in the matter of diet" must be said to lack balance. Anyway, he is not opposed to interdining "among castes or communities avowedly vegetarian"; what about interdining among the non-vegetarians themselves ?

Another aspect of the question naturally presents itself ; the matter of admission to Hindu temples. When the book was being written, it was a live issue, but now it is more or less a dead one. A more thorough and informative book has been published on the subject, *viz.*, Mr. P. Chidambaram Pillai's *Right of Temple Entry* (Nagercoil, 1933) which the reader is referred to. It may be noted in passing that Mr. Agarwal agrees to such admission not up to the innermost shrine but only to the Sabha-mandap, his motto in this respect seems to be: "Hasten slowly."

A timely advice is given in the concluding chapter where Harijans are asked to play the game; they need to be told at this time of the day that "it is a question of rights and not of privileges." Let them give up carrion-eating, and if possible beef also ; let them have an intense longing for education; poverty is no bar, as the Madhukari system of Maharashtra amply proves. Let them not abandon their trades and occupations, but husband their resources to fight for Swaraj by the side of the caste Hindus. All this advice, it is needless to add, is wholesome, and Mr. Agarwal's handbook, though small, ends with a moral fervour just as it begins with an intellectual appeal. It is interesting, informative, and at the same time thought-provoking.

PRIYARANJAN SEN

Krishnamurti and the World Crisis—by Lilly Heber, Ph.D. George Allen & Unwin, Ltd. Price 7*s*. 6*d*. net.

This book is published as the second volume of a series of contributions to the history of modern re-orientation. An elaborate attempt is made therein to present to the world at large the cardinal points of Krishnamurti's teachings on the central problem of civilization and its solution. All the chapters, especially the first two sections, abound in *verbatim* reports of his writings and talks, and the reader will, on this score, find an opportunity of meeting him face to face on many occasions. The book is easy reading and on some points very instructive.

With a brief introduction, the author proceeds to delineate the root cause of the present-day crisis as indicated by Krishnamurti, and point the way out by describing his world of ideas and bringing out its bearing on the troubles of us all. On the face of it, there is a Platonic ring about the phrase, 'world of ideas,' but on a scrutiny, Krishnamurti's world of ideas shrinks into two or more tenets of which the most fundamental is that "the cause and subject of suffering is 'I' which is an illusion." Human society, we are told, is built on this "I" which through error believes itself to be an utterly isolated existence (p. 24) that necessitates the clash of one individual against all other individuals. But however true it is that everywhere we are facing oppression, exploitation and violence—though it is an exaggeration to say so—we can, by no means, follow the lead of Krishnamurti when he says that modern society is created by individuals warring against one another. The war of all against all is a pre-social condition, and society as an association originated with curbing of the animal individuality which rather tends to be atomic.

If the "I" is an illusion, by what agency is it engendered? Krishnamurti is quoted to reply that the "I" does not exist by itself, it comes into being only through sensation; the "I" is not something which feels by itself, you feel and the "I" is created; you think and the "I" is created, and so on. One may however urge, well, what does 'you' in "you feel" and "you think" stand for? The suggestion seems to be that it is Life within us that feels and thinks. But it seems that the problem still persists, namely, what about the word "us" here? Is it a mere sound with no sense? If "us" means merely physico-vital mechanisms, we cannot see why there is no overlapping, at least in function, of one individual by another, and if "us" indicates an element of consciousness or thought as well, the situation is none the better, for we are told that we are still with an illusion inasmuch as for Krishnamurti, in so far as we can gather from the book, there seems to be no compromise between Life and its negation. But if all is Life, who is responsible for the illusion of the human "I"? He cannot reply, 'you' for we are said to be its offshoots or rather the very stuff of which the illusion is made. So much for the "I," the disease we are supposed to have been suffering from since the dawn of civilization. Let us now turn to the remedy proffered by him.

We are directed to rid ourselves of the illusion by dissolving it through *understanding* which is not to be interpreted as intellectual apprehension; otherwise dialecticians, who are at a discount in some quarters, would have been in much favour with Krishnamurti who by *understanding* appears to hint at something deeper, but his characterization of it seems to be anything but consistent. Once he says unto us "If you can realize, not merely intellectually but with full emotion that the whole of eternity exists in yourself, that through yourself alone you can find it and not through another, then that strong emotion will complete your thought" (p. 40), and thereby suggests that intellectual realization with full emotion is required. On another occasion, he is reported to assert that "completeness" all full and real understanding of Reality, of Truth is *conditioned* by liberation even from the slightest tinge of "I"-consciousness (pp. 42-43), showing herein that full and real understanding through which the illusion of the "I"-consciousness is to be dispelled, will be the fruition of liberation. In point of fact, we are here getting the cart put before the horse. But then who is to pull the cart ? It is rather regrettable that the author is either unconscious of the conflict in Krishnamurti's statements referred to or no attempt to clear up the confusion which is so apparent is deemed necessary, as it seems to be not to the main purpose.

Krishnamurti does not, however, stop with this prime instrument, *understanding*; he goes a long way to suggesst some preliminaries to be performed before one embarks on one's voyage to Truth, and that he does by elaborating some negatives which we can sum up by a single phrase, namely, down with authority in all forms. As Krishnamurti urges, truth must be experienced and lived by each individual for himself ; it cannot be given him from without. All authorities, verbal, scriptural or otherwise, must be thrown overboard ; we have to give up all props and find our own feet. We are called upon to cast aside the load of beliefs and faiths and labour on to reach Reality in silence and single-handed. This call of Krishnamurti to us all is in keeping with the revolting spirit of a certain school of youthful sociologists and politicians the world over. His attitude is undoubtedly one of high psychological importance. But strange it is to find that his talks and writings, as the quotations in the book show, imply the very thing upon which he relentlessly passes an indictment. To preach with ceremony that in our quest of Truth, we have to do away altogether with Saviours and sacred scriptures, temples and teachers, institutions, spiritual and secular, and all that is to proclaim the necessity of a prop, for but for Krishnamurti, we could not get at this point of view. This is an age of democracy—though in some countries there has recently set in a reaction to it—in which 'equality' is the watchword. On the contrary, if we take our stand on fact and experience, we find that the so-called equality is more or less a construction which is a useful tool of ensuring a greater measure of workability of the machinery of the state than procurable otherwise. But in a sphere in which we are to dive to the root of the things, it is amazing to see that with us something artificial counts. Krishnamurti will be acclaimed by the world at large, if Nature by a sudden stroke dissolves the difference that separates geniuses and average gentlemen. He appears to present Reality to us as a democratic institution in which everyone has the right of an equal vote. It is often, however, a long stage from what we desire to what is determined in facts.

There is still another doctrine which sounds grandiose, but cannot commend itself to all. This is the assertion that 'perfection is fundamentally *human*, the present "I"-conscious stage of the human race being not yet human, but entirely subhuman (p. 67). The subhuman (the man of to-day), however, " is but one who is consumed in his own personal reactions of envy, pride, fear, wrath, greed, whereas he who is pure man is void of all " attachment " (p. 83), and so on-' Here without getting to details as to the distinction between 'human' and 'subhuman,' it may be pointed out that the word *subhuman* enjoys something of fixity of meaning which in its reference involves all that is below humanity which has been existent, and if Krishnamurti departs from the common use, he does so simply under the urge of originality which is rather provocative and controversial.

In the section *Experiment and Experience*, the author examines the application of Krishnamurti's ideas to modern human life, and tries to throw out the suggestion of a new human existence. There mainly two problems are discussed, those of sex-love and death in the light of his teachings. Therein in pursuit after Truth, the place of sex-life is beautifully brought out. The whole thing turns on the conservation of energy which is the foundation of all spiritual structures, and all this can be expressed by the word *Brahmacharyya* which has nothing esoteric about it in our country. The keynote Krishnamurti strikes on the point is that sex-life provides an outlet to our energy and the seeker after Truth must check the flow as the *sine qua non* of his progress. He, however, does not enjoin us to become celibates all at once ; until we can overcome the feeling of loneliness, he would fain have us marry and through marriage pass a stage of apprenticeship, saturating our being with the elixir of love with its ramifications, and work up towards the final step at which we realize Reality which is ecstasy.

Krishnamurti is reported to have received many questions on death, which he answers by eliminating the problem itself. To him there is no death because birth and death are the same to a man who has realized that eternity which is Life. It may be so, but still the question crops up from the temporal point of view and a solution is well worth attempting. In spite of the assurance he gives that he is not evading the question, one cannot help thinking that he is in fact evading, or perhaps he is all for simplification, namely, if we can get rid of the major illusion—the " I "-consciousness—nothing further will await any solution. It is undoubtedly true that at some stage or stages of human consciousness the " I " is more or less identical with the ego in the sense of an exclusive existence which is in fact an abstraction, but if we are all rooted in a fundamental Reality, *it* cannot afford to be indifferent to our empirical being, and from this point of view, we may find a progressive transcendence of the ego, however ethereal, even in our ordinary " I "-consciousness. So we cannot make sure that there is no lacuna in the position of Krishnamurti who makes most of the human " I."

The author is quite in accord with the spirit of the master to look askance at philosophy which is a subtle search and seems to be all for the concrete and so attempts to bring home to our minds the Truth of his teachings by a detailed account of the personal evidences and spontaneous appreciations from many persons. Although an apology is offered as to that Krishnamurti stands in no need of credentials, yet one is at a loss to understand the motive that prompts the inclusion of all those testimonials into two distinct chapters of the book, which are rather misfits. In order to evaluate the words of a world-teacher, one should stand on the principles propounded by him and not fall back upon a course which necessitates a plebiscite.

Towards the end in the chapters 'Modern society' and 'Modern cultura life,' an attempt is made to show that Krishnamurti's influence on al hands is evident and that the trend of the modern world-culture is toward what he is stressing so much. One, however, going through them, wil find it all futile inasmuch as the world-culture is too variegated a fiel to be brought under one particular theme, namely, that the human "I" i an illusion.

The title of the book inspires hope, and to the modernists it wil indeed prove attractive, but one, even after a perfunctory perusal, canno help feeling disappointed. If the present crisis hinges upon the huma "I," the first man was in fact born with a crisis in the sense on whic the author insists. A crisis means, as a matter of fact, a periodic catastrophe the content of which is constituted by some fundamental problem which stand in the way of proper adjustment. The author fails to mak out a crisis in the strict sense of the term, which is sought to be solved We cannot hope to solve our problems—social, political and international—by formulating principles that pertain to the sphere of one's spiritual unfoldment in the ultimate sense, which transcends ordinary outlook There may be a sense in which the individual problem is the world problem. It is indeed true that the individuals are in the world and th world is with the individuals. It does not, nevertheless, mean that th word 'individual' is only a synonym of the word 'world.' Th author is not alive to the tremendous issue involved in the relation o the individual and the world, which Krishnamurti in fact evades. An this ought to have been evident in view of the fact that the year before the day of his realization and after—we are told that Krishnamurt has rerlized Truth for himself—the world could afford to be indifferent t *his* problems and the solutions he arrived at. If it is maintained tha what is true in the case of an individual will be true of every other it is very hard to find an element of truth in the assertion that belie cannot be organized, which is one of the central doctrines of Krishnamurti We then wonder how he can star in international camps where peopl congregate to listen to his talks and to have questions answered ; is he no in this way acting himself as a prop even in an attenuated form which h himself vehemently denounces. The author would do well to bear in min that it is an excess of philanthropy to be out to set the world right whe we have not put our own house in order.

A. C. DAS,

Ourselves

[I. Annual Convocation.—II. Sri Ramakrishna Centenary and University Students.—III. University Representative on the Board of Economic Enquiry, Bengal.—IV. P. K. Lahiri Medal.—V. Asutosh Professor of Sanskrit.—VI. Anthropology and Philosophy in the Bangabasi College.]

I. ANNUAL CONVOCATION.

The Annual Convocation of the University for conferring Degrees was held at the Senate House on Saturday, the 22nd February last, His Excellency Sir John Anderson, Chancellor, presiding. One thousand and eighty-four graduates including thirty-three ladies attended the Convocation to receive diplomas. There were ninety-one recipients of medals. Srimati Mankumari Basu, the celebrated poetess, and Srimati Anurupa Devi, the popular novelist, received the Bhubanmohini Dasi Gold Medal for 1935 and the Jagattarini Gold Medal for 1935 respectively. They were presented by the Vice-Chancellor to His Excellency the Chancellor who personally handed over the medals amidst loud acclamation.

A remarkable feature of this year's Convocation was that the chairs occupied by His Excellency the Chancellor and the Vice-Chancellor were relics of Warren Hastings. These are a gift to the University from Maharaja Sir Pradyot Kumar Tagore.

Contrary to expectation, the Convocation went without the Chancellor's Address this year, but the disappointment was to a great extent compensated by the highly informative Address of the Vice-Chancellor, who not only made a survey of the work that had been done by the University but devoted a considerable portion of his speech to answering the critics of University education. The facts and figures contained in the Address, which appears elsewhere in this issue, seem to have been collected with great care and will, we are sure, repay perusal.

The short speech with which His Excellency the Chancellor declared the Convocation open is reproduced below:—

"Mr. Vice-Chancellor, Ladies and Gentlemen,

On previous occasions I have addressed the Convocation at some length. This year I do not propose to do so. I have recently had the opportunity of speaking to the students on the Foundation Day. I have also in inaugurating the Education Week expressed my views on certain aspects of educational problems. I prefer not to repeat myself, leaving the field open on this occasion to the Vice-Chancellor and in doing so I believe I follow the precedent of some of my predecessors. I only wish in calling upon the Vice-Chancellor to deliver his Convocation speech to express to the students who are recipients of awards of various kinds and those who are to-day rounding up the University career my very cordial congratulations."

* * *

II. SRI RAMKRISHNA CENTENARY AND UNIVERSITY STUDENTS.

The students of this University under the leadership of our Vice-Chancellor, Mr. Syamaprasad Mookerjee, mustered strong on the 13th of February last at the Asutosh Hall to participate in the inaugural celebration of the centenary, now being observed all over the world, of the birth of Paramhamsa Sri Ramkrishna, the Saint of Dakshineswar. From the earliest times man has faced the riddle of the universe, the mystery of life and death and sought to find some solution which will not only satisfy his intellectual needs but also fulfil the urgings of his moral and spiritual nature. Even so the life and teachings of Sri Ramkrishna reflect the picture of a great and original mind that had discovered through keen spiritual vision a harmony in the inner and the outer world and lived and moved in the enjoyment of it. Paramhamsa Ramkrishna stood for a new synthesis of man and as such his message was bound to interest and influence the world. Indeed, countless men and women have found solace in the gospel of love and service which his disciple the great Vivekananda preached to the world.

To-day our students have recognised a resurrection of the spirit of Sri Ramkrishna in man both far and near, and with a view to join in the universal jubilation they have formed a Students' Sri Ramkrishna Centenary Committee with representatives from all the colleges of Calcutta. A happy augury of the celebration of the 13th February was the participation of students, both male and female, irrespective of creed and colour, which demonstrated once again the universal appeal of the message of Sri Ramkrishna. The Vice-Chancellor in a neat little speech pointed out the supreme importance of the event not only from the religious and cultural but also from the national standpoint and suggested the preparation of a souvenir volume by the students. Professor Jaygopal Banerji, Professor Rai Khagendranath Mitter Bahadur and Swami Ghanananda of the Belur Math also addressed the gathering. The task now before the students is to follow the splendid lead given by the Vice-Chancellor.

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III. UNIVERSITY REPRESENTATIVE ON THE BOARD OF ECONOMIC ENQUIRY, BENGAL.

We are glad to announce that Dr. Pramathanath Banerjea, M.A., D.Sc., Barrister-at-Law, M.L.A., has been renominated by the Syndicate as the representative of this University on the Board of Economic Enquiry, Bengal.

* * *

IV. P. K. LAHIRI MEDAL.

We are informed that Mr. Haridas Sanyal, Executor to the estate of the late Sm. Bhubaneswari Debi, intends to make over to the Calcutta University, under the terms of the Will of the deceased lady, a 3 per cent. G. P. note of the face value of Rs. 1,000 for creating an endowment for the annual award of a medal to be called the "P. K. Lahiri Medal" on the following terms and conditions:—

(1) The Medal should be named P. K. Lahiri Medal.

(2) It should be awarded to a student belonging to the Barendra order of Brahminism in Bengal, who passes the final M.B. Examination of the Calcutta University from the Carmichael Medical College with the highest number of marks in the aggregate in a year.

(3) Should the medal be required to be discontinued on account of the Carmichael Medical College being closed, it should be awarded to the student who passes the M.A. Examination in Sanskrit from the Howrah District obtaining the highest number of marks in that subject.

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V. ASUTOSH PROFESSOR OF SANSKRIT.

The Senate at their meeting held on the 29th February last appointed Mahamahopadhyay Vidhusekhara Sastri as Asutosh Professor of Sanskrit from the date he joins the appointment until he completes his 60th year.

We congratulate the Professor on this new honour. He is equipped with all the essential qualifications of a supervisor of research and we have reason to believe that much valuable work will be done during his incumbency.

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VI. ANTHROPOLOGY AND PHILOSOPHY IN THE BANGABASI COLLEGE.

Those who are interested in the progress of biological studies in the University and especially of Anthropology will be glad to learn that the Bangabasi College, Calcutta has, in extension of affiliation already granted, been affiliated in Anthropology up to the I A. and I.Sc. standards with effect from the commencement of the session 1936-37. The college has also been granted affiliation in Philosophy up to the B.A. (Pass and Honours) standards from the same date.

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UNIVERSITY FOUNDATION DAY COMMEMORATION

Chancellor's Address

MR. VICE-CHANCELLOR, MEMBERS AND STUDENTS OF THE UNIVERSITY, LADIES AND GENTLEMEN,

" Last year we commemorared for the first time the Foundation Day of the University of Calcutta. It was a happy inspiration and I am glad to see on this second occasion a strong and representative gathering. It is particularly grafifying to be able to welcome this year the representatives of mofussil colleges whose participation to-day is a mark of their common loyalty to their University.

" We have met at a time when we are bound together by a common sense of loss. Were this a mere occasion of ephemeral rejoicing, possessed of no deeper significance, neither you nor I would have the heart to enter into it. But this day stands for more than mere display ; it commemorates the beginning of a great endeavour which we are called by duty to maintain, and in remembering the high services of those who have gone before us let us pause to pay homage to the memory of one whose life was the very pattern of devoted service to his people—our late Sovereign His Majesty King George the Fifth.

" It is given to some men to comprehend and express in their lives the essential goodness of things—to value them not by the names with which they are labelled but by the measure of their good for mankind. If such be an attribute of greatness let us acknowledge it in him. Born of a long line of Kings to the highest order of an ancient aristocracy, he upheld and adorned the dignity of his high calling and strove to gather about him all that was best and noblest in his Empire ; destined by history to guide his country through the bitter years when nation clashed against nation, he stood forth as a shining example of true patriotism yet failed not to win the respect and affection of friend and enemy alike, called to reign over a worldwide empire in an age of ferment, of new-found liberties and awakened consciousness of race and class, he proved himself at once the sure guide of rising democracy and the trusted guardian of the rights of his subjects.

FATHER OF HIS PEOPLE.

" He has enriched the world by a truer conception of Kingship, a nobler ideal of aristocracy and an inspiring vision of the potentialities of a democracy that is both free and in the truest sense aristocratic. Thus in these latter years did he attain to that goal which he prized most, to be and to be recognised as the father of his peoples. Let us honour his memory not as a thing that has passed but as a living example that may long continue to inspire us all.

" We pay our humble tribute of sympathy to the bereaved and vow our common loyalty to his successor His Majesty King Edward the Eighth—a King trained from an early age to discipline and service and distinguished beyond his fellows by knowledge of his wide dominions and understanding of his diverse peoples. Nearly a year ago, as Prince of Wales, he made a national appeal in England for a thank-offering fund to commemorate the Silver Jubilee of His Late Majesty King George the Fifth. The cause he chose was the cause of Youth, and I repeat one sentence of his speech as a fitting reminder of our duties to-day. He said on that occasion ' I can think of no cause that makes so national an appeal as the cause of the younger generation.'

" Well, in our varied callings it falls to us all to serve the King in different ways—but those who are giving of their best for the younger generation may rest assured that they are rendering to their King-Emperor a truly acceptable service.

OLD AND NEW PROBLEMS.

" With these thoughts I turn to speak of the University whose eightieth birthday we are assembed to commemorate. Eighty years sounds a long time in the history of modern Bengal but it is a brief period in the life of a University. Memories are apt to be short, and events have moved with unprecedented rapidity. New knowledge, new discoveries, and new problems have crowded in upon you, and teacher, student and administrator alike would be more than human if at times they did not feel a sense of bewilderment.

" Yet your problems are not those of the modern world only: some of them are age-old ; and will persist for all time, so long as men continue to ask themselves the age-old question—what is the aim and nature of education: some of your problems, arising as they do from the development of the machine and the growth of rapid communications all over the world, are essentially modern and without precedent to guide to their solution. Others again are problems such as the universities of the western world had to face long ago during their long transition from the status of pious foundations with a restricted purpose to the position which they now hold in the national life of the modern state.

" Unlike so many of the universities in the western world, the University of Calcutta started from its outset as an institution called into being by the deliberate act of the State ; but a national University is not the product of a single generation and cannot be created by executive action alone. It is a growth that springs from an intellectual and moral conviction of its necessity—a conviction strong enough of its own merit to permeate the minds and mould the actions of a people.

" If at times, in the day-to-day administration of its affairs you are met by problems of disunity or by obstacles that seem to be placed in your way by vested interests or sectional ambition, do not think that yours is a new experience or that other universities have overcome such difficulties by any quick and easy remedy. A university stands for a longer view and a broader outlook upon life than that which would diagnose every evil as a new one and apply the latest remedy, only to discard it in disgust if it does not immediately succeed.

" It is the function of a university to provoke thought and call forth ideas: but it does not accept them merely because they are new or merely because they attract for the moment the greatest degree of popular attention: nor does it forget them merely because they are old. A university stands throughout the years to bear witness that the search after truth is continuous, and that high endeavour and patience must go hand in hand. It is in this spirit, I trust, that the University of Calcutta will face its future and will inspire its scholars to face the problems of their own lives.

" Many of you, perhaps the great majority present to-day, must by force of circumstances look to your training here as a means of fitting yourselves to earn a livelihood: but the university can offer you something more than that. The time will come, all too soon for most of you, when the business of your daily lives will claim the whole of your thoughts and energies. Your work—perhaps your lack of work—your successes or your disappointments will close in upon you and cut off the rest of the world from your vision, unless during these precious years of University life you have learnt the way of escape—to see beyond your surroundings, to penetrate beyond appearances and to value an idea not by the name with which it is labelled but by the measure of its good for the service of your fellow men, your country and mankind.

"I have quoted before from the appeal made by His Majesty as Prince of Wales on behalf of Youth. Among the gifts he sought to obtain for them was one which the University is seeking to obtain for you—the gift of healthy and corporate recreation.

"More than twenty-three hundred years ago a great Greek philosopher expressed in these words his conception of the surroundings in which young men should be educated:—'Then will our youth dwell in a land of health amid fair sights and sounds and receive the good in everything: and beauty, the effluence of fair works, shall flow into the eye and the ear like a health-giving breeze from a purer region and insensibly draw the soul from the earliest years into likeness and sympathy with the beauty of reason.'

"To us, whose University is set in the midst of a teeming city these words may sound like a far-off dream, conceived by men who lived a spacious life in a land of clean white stone, unclouded skies and an azure sea; but their essential message—a message of health and an ordered rhythm of life—is as true for us as it was for them. Here in Calcutta investigations have shown us how much is to be done by teaching and prevention no less than by cure, to raise the standards of health and physique among the student body. I trust that those who are engaged in this work will receive from all who can help them a full measure of sympathy and support.

"One word more before I close this birthday address. For the individual there comes a time when birthdays bring with them a tinge of sadness ; but let there be no such sadness in this—the birthday of the University. It has grown because it has answered a need among the people of this province: its very growth has called new aspirations and new problems into being. So long as it sets itself to face those problems and to call forth to the solution all that is best in the coming generation, it will not age with the passing of the years. Its youth will be renewed from generation to generation and its strength stand deeply rooted in the hearts and lives of the men and women of Bengal."

Vice-Chancellor's Address

YOUR EXCELLENCY, MEMBERS OF THE UNIVERSITY, LADIES AND GENTLEMEN,

Twelve months have rapidly come and gone since we met here for the first time in the history of the University in commemoration of its Foundation Day. This year we meet under the shadow of universal sorrow. We pay our solemn tribute of respect to the memory of His Majesty King George V, a tribute which is occasioned not merely by the fact that he was our King-Emperor, entitled to spontaneous loyalty and devotion, but also by reason of the noble virtues and qualities of which he was an embodiment and which endeared him to millions of his subjects belonging to a variety of races and religions.

His Majesty reigned during a most eventful period in the history of the world which witnessed catastrophic changes in the constitutions of kingdoms and empires and recorded the downfall of Imperial dynasties ruling for centuries. But such is the glory of the British constitution and such were the personal qualities of His late Majesty that not only did he nobly maintain his paramount position but deeply strengthened it in the affections of his subjects throughout the Empire. Simple in habits, generous in disposition, devoted to the happiness and welfare of his peoples, ever willing to make sacrifices for their sake in peace or in war, determined to uphold constitutional government and to base his royal authority upon justice, equity and popular will, His Majesty was the indissoluble link in the mighty bond that holds together the diverse elements constituting the great commonwealth of British nations. We respectfully convey to His Majesty King Edward VIII our loyal devotion to the Throne and offer to him and the Queen Mother our deepest sympathy at their overpowering grief which we share with the rest of the Empire.

Let me now extend to you all, friends and well-wishers of the University, its teachers and students, our cordial welcome and express to you our gratitude for having responded to our invitation to-day. To Your Excellency we feel deeply thankful for your inspiring presence amidst us, which demonstrates your unabated interest in the welfare of the University. Last year I regretted that our function had to be confined to Calcutta colleges only. There are, however, amidst us to-day representatives of many colleges situated outside the metropolis who during their short visit to the city of their University will be its guests. I specially welcome them. Their number is necessarily limited but their participation is essential for the complete success of the function

This assembly is in one sense of greater significance than the Annual Convocation. Its scope is much wider, for here we stand face to face with thousands of University students and have not to restrict ourselves to graduates alone. Palatial buildings, halls and museums do not by themselves represent the University. The life and spirit of the University are determined by its alumni whom you so worthily represent. The enthusiasm and keenness which this celebration inspired last year are still vivid in the minds of us all. The men and women who stood where you stand to-day set an example of devotion and discipline which in the larger interests of the University and the nation, must not be allowed to disappear with the closing of this annual ceremony. It is imperative that organisation and discipline should characterise your activities throughout the year, so that you may .permanently stamp the seal of vigour and vitality upon the corporate life of the University and the colleges.

The record of work done during the year for the development of physical education and the deepening of an *esprit de corps* is indeed encouraging. The efficiency and morale of the University Training Corps have considerably improved and fill us with hopes for its future. The Rowing Club which will soon have its own home is making steady progress and has justified its existence. I do not ignore that there is yet ample scope for improvement, expansion and co-ordination. The provision for the better training of our students, specially of the best amongst them, calls for our immediate attention. I take this opportunity of offering to Your Excellency's Government our grateful thanks for providing us this year with a playground in the Maidan. This removes a long-felt want and will have a wholesome effect on our future activities.

The University stands not merely as a cloistered assembly of learning or as a busy centre of examinations ; it also aims at developing the health and character of its alumni and at moulding personalities capable of the largest good to the province and the nation. This latter purpose of the University I desire to emphasise before you to-day. If I speak to you about certain habits of mind and action which I earnestly wish you to imbibe, I do so because of my deep-rooted conviction that the future of this province rests with you, the rising generation of its men and women. Regard it not as a common platitude of no serious significance. The period through which we are passing is momentous. You are charged to-day as being the products of a system of education which makes you good for nothing, which saps your vitality and renders you unfit for sustained and useful work.

Let me ask you, are you going to accept this challenge without protest ? Are you willing to let things drift as they are doing to-day and perpetuate an era of humiliation and hardship ? It is for you to be inspired by a practical idealism, to shake off the sense of inferiority from which you suffer and to stand up as men, upright and fearless, determined to achieve what is right and what is just. Let us cultivate the habit of hard and honest work, the habit of enjoying life, and learn to value the dignity of labour. A spirit of invincibility must animate your actions. You must belong to the army of the unconquerable whom difficulties do not daunt nor failures discourage, to whom all things are possible ; and the impossible, the most alluring and attractive of all. I long for the day when a spirit of adventure will animate the youths of my province. I know the spirit has been awakened but if it is to live it must be carefully fostered. Why should not Bengal be the first in India to send out a batch of explorers to conquer Mount Everest or some other region, still unknown and untrodden ? Why should not our young men scatter themselves far and wide, actively participating in social service and engaging themselves in pursuits and occupations which lie outside the beaten track ?

Let us cultivate the habit of open-mindedness, the habit of unprejudiced facing of all facts that come within our vision. Respect for superiors, and appreciation of other people's point of view are among the essential factors for the sound growth of society. Forget not that gentleness of behaviour and politeness are compatible with true strength and independence of character. Never sacrifice truth nor surrender your convictions to the care of other men or institutions. In whatever sphere we may work, however great our trials and tribulations, let us respect the Inner Spirit of Man and ever maintain its freedom as our priceless treasure.

One of the essential qualities which you must develop is a well-balanced sense of discipline. The rule of discipline connotes sacrifice of personal comfort, rights and privileges. This sacrifice, I am aware, may be taken advantage of by short-sighted interested persons, thus retarding the growth of full and independent manhood. Bearing this danger in mind,—a danger which may assume a colossal character as it may well crush some of the most vital elements in the life of a race,—let us recognise that habits of discipline, obedience to rule and corporate action are imperative for the stability of a nation. You must learn to make sacrifices cheerfully and must welcome them, when they are made for the advancement of the truest interests of the country. There must be nothing mean, nothing narrow, nothing unclean about the ideal which will call forth your best efforts. It must be an all-embracing one, noble, inspiring and permanent,—the ideal of Service and of Freedom.

I have spoken on the need for widening your activities and for raising the standard of your work and achievements. I have dwelt on the necessity for training a race of young men and women amongst whom will be found not merely leaders of thought and action in diverse branches of our public life but also an unlimited supply of workers and warriors,—all capable, earnest and God-fearing,—who will manfully combat ignorance and superstition and strive for the supremacy of Truth, Right and Reason. There is, however, one condition which must be fulfilled if we are ever to attain our goal. *Unity is strength* is an old and well-tried maxim which is of paramount significance at the present hour. While you will strive for individual success, you must never forget that no great and permanent achievement in any field of national activity is ever possible unless we learn to sink our differences and stand united in thought and in action.

You have to-day carried through the streets of this city the flags of your colleges, each a symbol of your loyalty to the institution to which you belong. That loyalty is unquestioned and must be developed in all its aspects. But forget not that at the head of your procession has been carried the flag of your University and its banner stands unfurled in front of you at this ceremony. Preserving your loyalty to your colleges, you have learnt how to offer your homage to your *Alma Mater*. Let me, however, remind you that even your University, great as it is, bows its head in eternal reverence and devotion to the mighty spirit of our Motherland to which you also owe the deepest and the most abiding allegiance. Do we not discover this inspiring undercurrent of unity while we serve our respective institutions? May we not keep this invigorating ideal before us in all walks of life and shape our policy and action accordingly? May we not remember that our ideal is harmony and not discord, freedom and not slavery, not warring factions, castes and communities, each distrustful of the other, but a united Bengal,—nay a united India,—marching resolutely towards the goal of self-realisation? May we not regard ourselves as her sons and daughters,—Hindus, Moslems, Buddhists and Christians,—all loyal to their flags, but all equally determined to find for our great country an honourable place in the commonwealth of nations, to restore it to its position of glory and freedom,—a country which will not merely be reckoned as a political and industrial power, but also as one which in the light of its culture and civilization will contribute to the moral and intellectual stability of the world at large? My fervent prayer is that there may rise among you, and among those you represent, men and women inspired by this lofty idealism, who will consider no toil too exacting, no preparation too arduous, no service too high or too humble for securing the well-being of our beloved Motherland.[1]

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[1] Delivered at the Foundation Day Commemoration on the 30th January, 1936.